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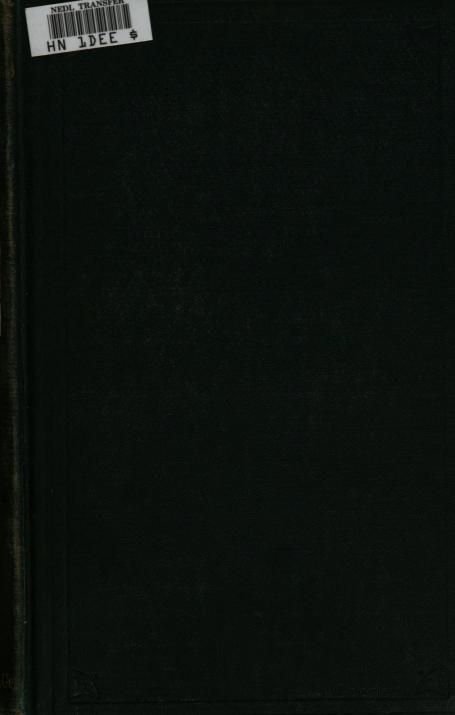
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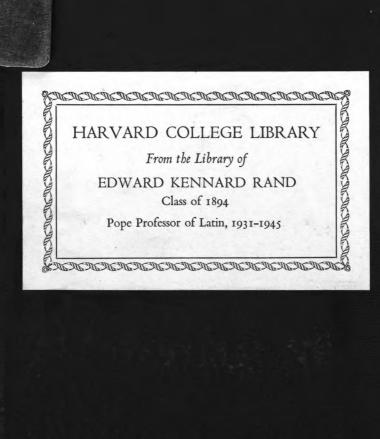
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ORATION OF DEMOSTHENES

ON THE CROWN.

WITH

EXTRACTS FROM THE ORATION OF ÆSCHINES AGAINST CTESIPHON, AND EXPLANATORY NOTES.

BY

MARTIN L D'OOGE, Ph. D., LL D.,
PROFESSOR OF GREEK IN THE UNIVERSITY OF MICHIGAN.

"Quid enim tam aut visendum aut audiendum fuit, quam summorum oratorum in gravissima causa accurata et inimicitiis incensa contentio?"

CIC. de Opt. Gen. Orat.

TENTH EDITION.

CHICAGO: S. C. GRIGGS AND COMPANY. 1892.



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JAMES R. BOISE, PH.D., LL.D.,

PROFESSOR IN THE UNIVERSITY OF CHICAGO,

THIS EDITION OF DEMOSTHENES DE CORONA IS GRATEFULLY INSCRIBED,

AS THE FRUIT OF STUDIES FIRST INSPIRED BY HIS ADMIRABLE

INSTRUCTION, AND AS A TRIBUTE OF RESPECT FOR

HIS EMINENT SERVICES IN THE CAUSE

OF CLASSICAL LEARNING.

PREFACE.

THE aim of the present edition of the De Corona is threefold: First, to present in the most concise form possible the latest results of study and criticism upon this masterpiece of Athenian oratory, especially as found in the best approved editions of the German scholars. Of all these editions Westermann's and Voemel's have been most freely consulted and used, particularly in points of historical and textual criticism. The text is that of Baiter and Sauppe's Oratores Attici, which follows most closely the reading of Σ , the oldest and best of the manuscripts. A few departures from this text are noticed as they occur.

A second aim of this edition is to lead the student to study the oration as a finished rhetorical and literary production. No encouragement is given to such as would make it mainly a vehicle for teaching grammar. The grammatical notes are, therefore, few, referring in the main only to the nature of conditional and to the structure of relative sentences. On the other hand, frequent attention is called to the rhetorical order of words, the emphasis of position, the use of metaphors, the rhythm of diction, and

kindred points in rhetoric. The opportunity for using illustrative material is exceedingly limited in an ordinary text-book; but the editor hopes that the few specimens of illustration referred to in the Notes may stimulate a more general comparison of Demosthenes with other orators, both ancient and modern.

A third aim, quite akin to the second, is to enable the student to appreciate the oration as a skilful plea and a masterpiece of argumentation. To realize this aim it is essential that he have some acquaintance with the rival oration of Æschines. But in most of our colleges this oration is not read; and the student reads a speech that was made as a rejoinder to one of which he has but the slightest, if any, knowledge. To meet this difficulty, in part at least, extracts from the oration of Æschines are appended at the foot of the text to illustrate those points which Demosthenes makes directly in reply to his opponent. editor has found, upon repeated trial, that such a comparison, almost point for point, of the rival orations, gives new interest and value to the study of the De Corona. not been thought best to make any comments upon the Æschines, as it would be difficult to fix any limit here. Generally it will be found sufficient for the illustration of the text of Demosthenes, that the pupil simply read these extracts. To supplement them, and to enable the student to follow and compare the chain of argument of each orator throughout its entire length, a brief abstract of the speech of Æschines has been added in an Appendix. The course

of the argument of Demosthenes can be obtained from the divisions designated in the Notes. The student is recommended to write out for himself a full abstract of this ora-The editor allows himself one or two more suggestions. Let the pupil be required to notice carefully all the references to other parts of the oration, and so learn how certain expressions may often recur, and how the use of a word or phrase in one connection may explain its use in another. In a word, let the Notes be carefully studied. The student will find it greatly to his advantage to read, in preparation for the study of this oration, Chapters LXXXIX. and XC. of Grote's "History of Greece." remains to be added, that, on account of the generally acknowledged spuriousness of the inserted documents, and their irrelevancy to the points under discussion, it has not been thought worth the while to write comments upon more than the first four, — a sufficient number from which to gain some idea of the internal evidence against their genuineness, and to illustrate peculiar and technical uses of words.

The Introduction is substantially taken from Anton Westermann's fourth edition.

While in the midst of my preparation there comes to hand Professor W. S. Tyler's excellent revision of the edition of Holmes. To both the original and the revising editor I have acknowledged repeated indebtedness for notes on the use and meaning of words. Besides the sources already named, my material has been drawn chiefly from

Whiston, Lord Brougham, Professor Larned, Reiske, Schaefer, Dissen, Bremi, Rehdantz, and from Arnold Schaefer's exhaustive work, *Demosthenes und seine Zeit*. I am also under obligations to Professor J. H. Lipsius, of the University of Leipzig, for valuable lectures on this oration. My special thanks are due to my scholarly colleague, Professor Albert H. Pattengill, for valuable suggestions and critical assistance in preparing this work for the press.

I shall esteem it a favor if any one using this book shall call my attention to any error whatsoever.

M. L. D'OOGE.

University of Michigan, January, 1875.

PREFACE TO THE THIRD REVISED EDITION.

In preparing this edition, references have been made to *Goodwin's* New Grammar, and many suggestions and corrections, kindly offered by teachers and students who have used the earlier editions, have been adopted.

To all who have thus aided me in presenting an improved book, I desire to express my sincere thanks.

M. L. D'OOGE.

University of Michigan, June, 1880.

INTRODUCTION.

THE news of the defeat at Chæronea excited no small consternation at Athens. In the supposition that Philip would prosecute his victorious career and attack Athens itself, it was determined in all haste to place the city in a better state of defence. The unexpected elemency of Philip in his dealings with the Athenians, and the peace brought about soon after through the agency of Demades, interrupted, it seems, these hurried defensive preparations. But the importance of an extensive and thorough repair of the walls and fortifications had thus been made evident; and before the close of the year 338 a proposal was successfully made by Demosthenes, without exciting opposition, as it appears, from the Macedonian party, that the building of the walls and defences be at once carried for-The work was apportioned, as usual, by sections among the ten tribes, each of which elected a commissioner (τειχοποιός), as administrator of the funds set apart by the state for this purpose, and as general overseer of the work.

The tribe of Pandionis elected Demosthenes to discharge this trust. Demosthenes expended from his own resources a hundred minas over and above the ten talents given him by the state for this object (cf. Æsch. c. Ctes., §§ 23, 31; Dem. § 113, below). This, together with his generous donation to the Theoric Fund (cf. Dem. § 113, below), furnished Ctesiphon, his personal friend and supporter, with an opportunity to obtain a public recognition of the general as well as special merits of De-

mosthenes as a citizen and politician. Accordingly, Ctesiphon proposes, in 337 B. c., a decree that the state should honor Demosthenes with a golden crown, not only for these benefactions, "but also especially because he constantly says and does what is for the best interest of the people" (cf. Æsch. § 49); furthermore, that the herald should proclaim this crown in the theatre before the assembled Greeks, at the time of the great Dionysia.

The Macedonian faction saw in this proposal only a stroke of policy on the side of the Patriotic party, which party interests bade them thwart at all costs. When, therefore, the Senate brought this proposal, which appears to have passed this body without serious opposition, for confirmation before the Assembly, Æschines entered protest, and declared his purpose, under oath (cf. note, § 103, below), to bring a Complaint for Illegality (γραφή παρανόμων) against the author of the proposal. The immediate sequence of this declaration was the suspension of the bill until this question should be decided. The complaint, according to Æschines, § 219, was formally brought prior to the death of Philip, which occurred in July, 336.

In the bill of indictment Æschines attacks the legality of the proposal (now a $\pi\rho\sigma\beta\alpha\lambda\epsilon\nu\mu\alpha$) at two points: (1) that the statement contained therein, that Demosthenes constantly aims in his words and deeds at the best interests of the state, is false, and to insert a false statement in the public documents is forbidden by law (cf. Æsch. § 50); (2) that the proposed crowning was a violation of the existing laws in two respects, inasmuch as Demosthenes had not yet given account of the offices for which it was alleged he had deserved so well, and again in that the proclamation was to be made in the theatre at the great Dionysia.

It is plain that Ctesiphon is not the man against whom such a formidable attack must needs be directed. The real antagonist whom Æschines wishes to encounter is Demosthenes; the man who for so many years had defiantly opposed him, had

crossed and thwarted all his purposes, had compelled him to enter into a formal defence against a charge of treachery and misconduct in an embassy to Philip, had all along defended the common fatherland against the encroachments and schemes of Macedon; and who, even when the unavoidable calamity had come, and Athens, in common with the other Greek states, had fallen under the Macedonian sway, had with unwearied strength and unfailing courage devoted himself wholly to the promotion of the welfare of the state. Now, when the influence of the Patriotic party was so greatly crippled by the disastrous result of the late struggle for independence, now was the favorable moment for crushing the hated rival and for annihilating his politi-Such was the spirit in which Æschines undercal existence. took this prosecution. His oration against Ctesiphon is, in point of rhetorical finish, one of the masterpieces of ancient oratory, but in moral tone a detestable abortion, the fruit of blind and unbridled passion. In full measure he pours upon his opponent the accumulated and distilled poison of his party hatred; every means is legitimate to assuage his thirst for revenge; not one of the measures of Demosthenes - and he passes them all in review - finds mercy in his sight. Demosthenes, he charges, has crouched before Philip; has received bribes from every quarter; the unfortunate peace of Philocrates is of his doing; to him the unhappy Phocians and Thebans owe their ruin; in short, all the calamities that have befallen Greece lie at his door, -a caricature which, in its exaggeration, reproves and corrects itself. Thus challenged, Demosthenes cannot have hesitated to enter upon the contest. For, aside from the fact that he was the natural defender of Ctesiphon, and also that even under much less provocation it was not in the nature of an Athenian to let personal injuries go unresented, nothing could have seemed to him more desirable than this opportunity to vindicate publicly his entire political career. Indeed, to destroy the fabric of lies woven by Æschines, there was no need of such powerful eloquence as Demosthenes possessed; there was, however, need of a character as pure and of as great moral dignity as was his to do this with certainty, with confidence in the good cause he espoused, and with success in the face of a credulous, fickle, and excitable populace.

To be sure, his oration also, perfect as it is in its structure, has its shadows. Such are the personal assaults upon Æschines, comments upon which are to be found in §§ 129, 258 ff. And here we may not pass by unnoticed the fact that Demosthenes does not always candidly and simply limit himself to the bare statement of facts, especially is this the case when he wishes to expose the weak points of his antagonist's policy or to conceal those of his own; but, on the contrary, occasionally he gives to his representation a plausible and sophistical coloring. In this, however, he differs in no wise from all his contemporaries; and, at all events, these sophisms, unjustifiable though they are when taken by themselves, employed in a good cause are not able to weaken at all the impression of truthfulness which the oration produces as a whole.

Unquestionably the weakest part of the defence lay in the answer to the technical and legal points that formed the basis of the indictment. Æschines was too wary a man to enter upon this contest without feeling sure of his ground in at least one respect. The peril of Demosthenes was really this; that his opponent would argue solely the legal question in the case, and, arguing this successfully, would seriously implicate his political career and ruin his public reputation and influence. Had Æschines limited himself to the illegality of this proposal on the score of Demosthenes's accountability (cf. §§ 112, 119, and notes), there is every reason to believe that Ctesiphon would have been condemned, and Demosthenes would have remained uncrowned. But this did not satisfy the hatred of Æschines. Blinded by his passion for revenge, he weakened the force of his legal argument not only in connecting with it a second

technical question of exceedingly doubtful nature (that of the place of Proclamation), but also in concentrating the strength of his attack upon an examination of the public career of his opponent, in order to prove how unworthy he is in every point of view of the proposed distinction. Thus the legal question falls at once into the background; it is no longer Ctesiphon, but Demosthenes, who is on trial. And Demosthenes does not fail to avail himself of the advantage that is thus offered him; but, placing the legal points in the middle of his speech, to borrow the expression of the old critics, as a good general arranges his weakest troops in the centre of his line of battle, he devotes nearly all his efforts to the refutation of the personal reproaches and charges that were brought against himself.

The trial of this suit did not come off at once, but, according to various authorities (cf. Æsch. § 254; Plut. Dem., § 24; Cic. De opt. gen. orat., § 7), was postponed until the latter part of the summer of 330 B. c., a period of at least six years after the indictment was first brought. What occasioned this unparalleled delay is wholly unknown; neither orator makes the slightest allusion to it. Had there been on either side any artful design in this postponement, the opposite party would doubtless have mentioned it in its own favor. The time for renewing the complaint and bringing it to trial was doubtless well chosen; for Alexander's recent victories in the East, and the destruction of the Peloponnesian league by Antipater, the Macedonian general, must have newly elated the partisans of Macedon at Athens, and given Æschines and his associates fresh hopes of success in their attack upon Demosthenes.

The fame of the trial and the reputation of the rival orators attracted strangers from all parts of the Hellenic world (cf. note on § 196). Æschines, being the prosecutor, spoke first. If the usual custom was followed, Ctesiphon, as the defendant, made the first reply. What this was is unknown; it was probably nothing more than a formal denial of the charge.

The case was closed with the speech of Demosthenes on the defence.

That we possess these orations in the exact form in which they were delivered, no one supposes. But to point out the changes that were introduced in their revision is largely a matter of conjecture. Some of them may at least be inferred in comparing the two orations; especially is this true of the speech Demosthenes, on the one hand, alludes to topics which his opponent has just treated (cf. §§ 95, 238), but which are not found in the oration of Æschines; while, again, the speech of Æschines contains quite a number of points for a reply to which we search Demosthenes in vain. It must not, of course, be expected that Demosthenes would discuss all the statements of his rival, point for point; a few charges in the great number may have escaped his notice, many deserved no attention, and the right to pass by such as were of minor importance was doubtless exercised. But that he should have left unanswered entire portions of the speech of Æschines, as, for example, that in which the latter depicts the last of the four periods into which he divides his rival's public career (cf. Abstract in Appendix), and have passed by in silence those scornful insinuations of Æschines in treating this period, not even noticing them so much as to say that their consideration was wholly irrelevant to the case, — this exceeds all probability.

These considerations lead to the suspicion that Æschines subsequently rewrote his speech, omitting in the revised edition what best suited his purpose (cf. note, § 95), and adding to it parts which in their full extent can no longer be definitely distinguished. This suspicion is fully confirmed in the case of two passages. One of the most common artifices of the ancient orators was the use of what is called ὑποφορά or subjectio, by which the arguments or illustrations of an opponent are anticipated either as a matter of conjecture or of report, and the attack or defence is thereby made more difficult. Æschines

makes frequent use of this rhetorical artifice; but in two places, §§ 189, 225, the apparent artifice is really plagiarism. comparing these two passages with § 319 and § 243 of Demosthenes (in which connection they are cited), we find the closest similarity. Now, all due allowance being made for what each orator may have heard in advance of the other's line of argument, through the discussions of their adherents and the reports of talebearers, to suppose that in such unessential and minute respects as the form of an illustration one orator should exactly anticipate the other, is most improbable, not to say impossible. It admits, therefore, of hardly a doubt that Æschines copied both the similes in the passages referred to from the speech of his rival after its publication. Demosthenes, it is believed, published his oration, if not word for word, certainly in substance, as he spoke it, soon after the trial was over; Æschines, as it appears, published his somewhat later, taking advantage of the earlier publication of his opponent's speech. Could Demosthenes, when he published his own, have had before him the speech of Æschines in its revised form, we may suppose that his also would in some points have read differently.

The final issue of the trial makes some atonement for the malice to which it owes its origin. Æschines did not receive a fifth part of the votes, and was accordingly condemned to pay the fine established by law of one thousand drachmas, and to suffer inability ever again to institute a similar suit. His influence and reputation were destroyed; and unable to endure the sight of the hated victor, he went to Rhodes into voluntary exile. It is related that here he read his speech against Ctesiphon; and when his Rhodian audience expressed surprise that such a masterly oration should not have gained him the day, he gracefully remarked, "You would cease to wonder, if you had heard Demosthenes."

ΔΗΜΟΣΘΕΝΗΣ.

ΔΗΜΟΣΘΕΝΗΣ.

ΥΠΕΡ ΚΤΗΣΙΦΩΝΤΟΣ ΠΕΡΙ ΤΟΥ ΣΤΕΦΑΝΟΥ.

ΡΩΤΟΝ μέν, ὁ ἄνδρες ᾿Αθηναῖοι, τοῖς θεοῖς ἐντικοθες ἐντικος ἐκτικος ἐ

ÆSCH. IN CTESIPH. 205. οὖτω δὴ καὶ τὸν Δημοσθένην βεπιτα[h. ἀξιώσατε ἀπολογεῖσθαι πρὸς τὸν τῶν ὑπευθύνων νόμον πρῶτον μινε ερμίζες καὶ τὸν περὶ τῶν κηρυγμάτων δεύτερον, τρίτον δὲ τὸ μέγιστον δεκειλε: λέγω, ὡς οὐδὲ ἄξιός ἐστι τῆς δωρεᾶς. ἐὰν δ΄ ὑμῶν δέηται συγγηνι αιθεί χωρήσαι αὐτῷ περὶ τῆς τάξεως τοῦ λόγου, κατεπαγγελλόμενος, τωὶ "μινε ὑς ἐπὶ τῆ τελευτῆ τῆς ἀπολογίας λύσει τὸ παράνομον, μὴ συγγεκμεινινι χωρεῖτε, μηδ' ἀγνοεῖθ', ὅτι πάλαισμα τοῦτ' ἐστὶ δικαστηρίου " η τελεινινι οὐ γὰρ εἰσαῦθίς ποτε βούλεται πρὸς τὸ παράνομον ἀπολογεῖσθαι, κιιὶ "ἀλλ' οὐδὲν ἔχων δίκαιον εἰπεῖν ἔτέρων παρεμβολῆ πραγμάτων εἰς ιρετίτι λήθην ὑμᾶς βούλεται τῆς κατηγορίας ἐμβαλεῖν. 206. ὥσπερ

ύμας έμου δει (σχέτλιον γαρ αν είη τουτό γε) (....) erefit in. Blass. άλλὰ τοὺς νόμους καὶ τὸν ὅρκον, ἐν ῷ πρὸς ^{MIS Σ οδισγο} ἄπασι τοῖς ἄλλοις δικαίοις καὶ τοῦτο γέγραπται, give a εμβεί το το διμοίως αμφοίν ακροάσασθαι. τοῦτο δ' ἐστὶν U.L. prea. I ου μόνον το μη προκατεγνωκέναι μηδέν, ουδε + hit. (as τὸ τὴν εὖνοιαν ἴσην ἀποδοῦναι, ἀλλὰ καὶ τὸ τῆ in outes) τάξει καὶ τῆ ἀπολογία, ὡς βεβούληται καὶ προή-2 v.L. ρηται των άγωνιζομένων εκαστος,, ούτως εασαι Schacohoyia There is χρήσασθαι.

End- Fos 3 4 D. hever has more Min 3 short syllable my few years Riserress i. Toutov is not the .. his sentence are very

Πολλά μέν οὖν ἔγωγ' ἐλαττοῦμαι κατά τουτονὶ τὸν ἀγῶνα Αἰσχίνου, δύο δ', δ ἄνδρες 'Αθηναῖοι, καὶ μεγάλα, εν μεν ότι οὐ περὶ τῶν ἴσων ἀγωνίζομαι· οὐ γάρ ἐστιν ἴσον νῦν ἐμοὶ τῆς παρ' ύμων εύνοίας διαμαρτείν καὶ τούτω μὴ έλείν τὴν μώς 490 3 rechum γραφήν, άλλ' έμοὶ μέν — οὐ βούλομαι δυσχερες είπείν οὐδεν ἀρχόμενος τοῦ λόγου, οὖτος δ' ἐκ αριτ κελιφ περιουσίας μου κατηγορεί. έτερον δ', δ φύσει πᾶσιν ἀνθρώποις ὑπάρχει, τῶν μὲν λοιδοριῶν καὶ

On course here mu be some er aftired c.g. Toleros.

Honorous.

οὖν ἐν τοῖς γυμνικοῖς ἀγῶσιν ὁρᾶτε τοὺς πύκτας περὶ τῆς στάσεως άλλήλοις διαγωνιζομένους, ούτω καὶ ὑμεῖς ὅλην τὴν ἡμέραν ύπερ της πόλεως περί της τάξεως αὐτῷ τοῦ λόγου μάχεσθε, καὶ μη έατε αὐτὸν ἔξω τοῦ παρανόμου περώστασθαι, άλλ' εγκαθήμενοι καὶ ἐνεδρεύοντες ἐν τἢ ἀκροάσει εἰσελαύνετε αὐτὸν εἰς τοὺς τοῦ πράγματος λόγους, καὶ τὰς ἐκτροπὰς αὐτοῦ τῶν λόγων ἐπιτηρείτε.

^{241. &}quot;Αξιον δ' έστὶ καὶ τὴν ἀπαιδευσίαν αὐτῶν θεωρῆσαι. εί γὰρ τολμήσει Κτησιφων μεν Δημοσθένην παρακαλείν λέξοντα είς ύμας, ούτος δ' αναβάς ξαυτόν ξγκωμιάσει, βαρύτερον των έργων ων πεπόνθατε τὸ ἀκρόαμα γίγνεται. ὅπου γὰρ δὴ τοὺς

τῶν κατηγοριῶν ἀκούειν ἡδέως, τοῖς ἐπαινοῦσι δ' αὐτοὺς ἄχθεσθαι · τούτων τοίνυν ὁ μέν ἐστι πρὸς 4 ἡδονήν, τούτῳ δέδοται, ὁ δὲ πᾶσιν ὡς ἔπος εἰπεῖν ἐνοχλεῖ, λοιπὸν ἐμοί. κᾶν μὲν εὐλαβούμενος τοῦτο μὴ λέγω τὰ πεπραγμένα ἐμαυτῷ, οὐκ ἔχειν ἀπολύσασθαι τὰ κατηγορημένα δόξω οὐδ' ἐφ' οἶς ἀξιῶ τιμᾶσθαι δεικνύναι · ἐὰν δ' ἐφ' ἃ καὶ πεποίηκα καὶ πεπολίτευμαι βαδίζω, πολλάκις λέγειν ἀναγκασθήσομαι περὶ ἐμαυτοῦ. πειράσομαι μὲν οῦν ὡς μετριώτατα τοῦτο ποιεῖν · ὅ τι δ' ἄν τὸ πρᾶγμα αὐτὸ ἀναγκάζῃ, τούτου τὴν αἰτίαν οῦτός ἐστι δίκαιος ἔχειν ὁ τοιοῦτον ἀγῶνα ἐνστησάμενος.

Οἶμαι δ' ὑμᾶς \πάντας, ὧ ἄνδρες ᾿Αθηναῖοι, ἀν 5 ὁμολογῆσαι κοινὸν εἶναι τουτονὶ τὸν ἀγῶνα ἐμοὶ καὶ Κτησιφῶντι καὶ οὐδὲν ἐλάττονος ἄξιον σπουδῆς ἐμοί πάντων μὲν γὰρ ἀποστερεῖσθαι λυπηρόν ἐστι καὶ χαλεπόν, ἄλλως τε κὰν ὑπ' ἐχθροῦ τῷ τοῦτο συμβαίνη, μάλιστα δὲ τῆς παρ' ὑμῶν

μεν ὅντως ἄνδρας ἀγαθοὺς, οἶς πολλὰ καὶ καλὰ σύνισμεν ἔργα, ἐὰν τοὺς καθ' ἑαυτῶν ἐπαίνους λέγωσιν, οὐ φέρομεν· ὅταν δὲ ἄνθρωπος αἰσχύνη τῆς πόλεως γεγονὼς ἐαυτὸν ἐγκωμιάζῃ, τίς ἄν τὰ τοιιιῦτα καρτερήσειεν ἀκούων;

^{210.} δλως δὲ τί τὰ δάκρυα; τίς ἡ κραυγή; τίς ὁ τόνος τῆς φωνῆς; οὐχ ὁ μὲν τὴν γραφὴν φεύγων ἐστὶ Κτησιφων, ὁ δ' ἀγὼν οὐκ ἀτίμητος, σὰ δ' οὕτε περὶ τῆς οὐσίας οὕτε περὶ τοῦ σώματος οὕτε περὶ τῆς ἐπιτιμίας ἀγωνίζει; ἀλλὰ περὶ τίνος ἐστὶν αὐτῷ ἡ σπουδή; περὶ χρυσῶν στεφάνων καὶ κηρυγμάτων ἐν τῷ θεάτρῳ παρὰ τοὺς νόμους.

εὐνοίας καὶ φιλανθρωπίας, ὄσφ περ καὶ τὸ τυχεῖν 6 τούτων μέγιστόν έστιν. περί τούτων δ' όντος τουτουὶ τοῦ ἀγῶνος, ἀξιῶ καὶ δέομαι πάντων όμοίως ύμων ἀκοῦσαί μου περὶ των κατηγορημένων ἀπολογουμένου δικαίως, ὧσπερ οἱ νόμοι κελεύουσιν, οθς ὁ τιθεὶς έξ ἀρχης Σόλων, εὖνους ών ύμιν και δημοτικός, οὐ μόνον τῷ γράψαι κυρίους ῷετο δεῖν εἶναι, ἀλλὰ καὶ τῷ τοὺς δικάζοντας 7 όμωμοκέναι, οὐκ ἀπιστῶν ὑμῖν, ὧς γ' ἐμοὶ φαίνεται, άλλ' ὁρῶν ὅτι τὰς αἰτίας καὶ τὰς διαβολάς, αίς έκ τοῦ πρότερος λέγειν ὁ διώκων ἰσχύει, οὐκ ένι τῷ φεύγοντι παρελθεῖν, εἰ μὴ τῶν δικαζόντων έκαστος ύμων την πρός τους θεούς ευσέβειαν φυλάττων καὶ τὰ τοῦ λέγοντος ὖστερον δίκαια εὐνοϊκῶς προσδέξεται, καὶ παρασχὼν ἐαυτὸν ἴσον καὶ κοινὸν ἀμφοτέροις ἀκροατήν, οὖτω τὴν διάγνωσιν ποιήσεται περί άπάντων.

Μέλλων δὲ τοῦ τε ἰδίου βίου παντός, ὡς ἔοικε, λόγον διδόναι τήμερον καὶ τῶν κοινῆ πεπολιτευμένων, βούλομαι πάλιν τοὺς θεοὺς παρακαλέσαι, καὶ ἐναντίον ὑμῶν εὕχομαι πρῶτον μέν, ὄσην εὕνοιαν ἔχων ἐγὼ διατελῶ τῆ τε πόλει καὶ πᾶσιν ὑμῖν, τοσαύτην ὑπάρξαι μοι εἰς τουτονὶ τὸν ἀγῶνα, ἔπειθ' ὅ τι μέλλει συνοίσειν καὶ πρὸς εὐδοξίαν κοινῆ καὶ πρὸς εὐσέβειαν ἑκάστῳ, τοῦτο παραστῆσαι πᾶσιν ὑμῖν περὶ ταυτησὶ τῆς γραφῆς γνῶναι.

u.1. Tapeothrai

Εἰ μὲν οὖν περὶ ὧν ἐδίωκε μόνον κατηγόρησεν Αἰσχίνης, κάγὼ περὶ αὐτοῦ τοῦ προβουλεύματος εὐθὺς ἄν ἀπελογούμην · ἐπειδὴ δ' οὐκ ἐλάττω λόγον τάλλα διεξιὼν ἀνήλωκε καὶ τὰ πλείστα κατεψεύσατό μου, ἀναγκαίον εἶναι νομίζω καὶ δίκαιον ἄμα βραχέι, ὧ ἄνδρες 'Αθηναίοι, περὶ τούτων εἰπεῖν πρῶτον, ἴνα μηδεὶς ὑμῶν τοῖς ἔξωθεν λόγοις ἡγμένος ἀλλοτριώτερον τῶν ὑπὲρ τῆς γραφῆς δικαίων ἀκούη μου.

Περί μεν δή των ίδίων όσα λοιδορούμενος βε- 10 βλασφήμηκε περί έμοῦ, θεάσασθε ὡς ἀπλᾶ καὶ δίκαια λέγω. εἰ μὲν ἴστε με τοιοῦτον οἷον οὖτος ήτιατο (οὐ γὰρ ἄλλοθί που βεβίωκα ἡ παρ' ὑμιν), μηδε φωνην ἀνάσχησθε, μηδ' εί πάντα τὰ κοινὰ ύπέρευ πεπολίτευμαι, άλλ' άναστάντες καταψηφίσασθε ήδη εί δὲ πολλώ βελτίω τούτου καὶ ἐκ βελτιόνων, καὶ μηδενὸς τῶν μετρίων, ἴνα μηδεν έπαχθές λέγω, χείρονα καὶ ἐμὲ καὶ τοὺς ἐμοὺς ύπειλήφατε καὶ γιγνώσκετε, τούτω μεν μηδ' ύπερ τῶν ἄλλων πιστεύετε (δηλον γὰρ ὡς ὁμοίως ἄπαντ' έπλάττετο), έμοι δ', ην παρά πάντα τον χρόνον εύνοιαν ένδέδειχθε έπὶ πολλών άγώνων τών πρότερον, καὶ νυνὶ παράσχεσθε. κακοήθης δ' ών, 11 Αἰσχίνη, τοῦτο παντελώς εὖηθες ψήθης, τοὺς περὶ τῶν πεπραγμένων καὶ πεπολιτευμένων λόγους άφέντα με πρὸς τὰς λοιδορίας τὰς παρὰ σοῦ τρέψεσθαι. οὐ δὴ ποιήσω τοῦτο· οὐχ οὖτω τετύ-

φωμαι άλλ' ύπερ μεν των πεπολιτευμένων α κατεψεύδου καὶ διέβαλλες, έξετάσω, τῆς δὲ πομπείας ταύτης της ανέδην γεγενημένης υστερον, αν Βουλομένοις ἀκούειν ή τουτοισί, μνησθήσομαι.

Τὰ μὲν οὖν κατηγορημένα πολλά, καὶ περὶ ὧν ένίων μεγάλας καὶ τὰς ἐσχάτας οἱ νόμοι διδόασι τιμωρίας · τοῦ δὲ παρόντος ἀγῶνος ἡ προαίρεσις αὖτη· ἐχθροῦ μὲν ἐπήρειαν ἔχει καὶ ὕβριν καὶ λοιδορίαν καὶ προπηλακισμὸν όμοῦ καὶ πάντα τὰ τοιαθτα, των μέντοι κατηγοριών καὶ των αἰτιών τῶν εἰρημένων, εἴ περ ἦσαν ἀληθεῖς, οὐκ <u>ἔνι</u> τῆ (Same same) 13 πόλει δίκην ἀξίαν λαβεῖν, οὐδ' ἐγγύς. οὐ γὰρ άφαιρεῖσθαι δεῖ τὸ προσελθεῖν τῷ δήμφ καὶ λόγου τυχείν, οὐδ' ἐν ἐπηρείας τάξει καὶ φθόνου τοῦτο ποιείν· οὖτε μὰ τοὺς θεοὺς ορθώς ἔχον οὖτε πολιτικὸν οὖτε δίκαιόν ἐστιν, ὧ ἄνδρες 'Αθηναιοι · άλλ' εφ' οίς άδικοῦντά με εώρα την πόλιν, οὖσί γε τηλικούτοις ήλίκα νῦν ἐτραγώδει καὶ διεξήει, ταις έκ των νόμων τιμωρίαις παρ' αὐτα τάδικήματα χρησθαι, εί μέν είσαγγελίας άξια πράττοντά με έώρα, είσαγγέλλοντα καὶ τοῦτον τὸν τρόπον εἰς κρίσιν καθιστάντα παρ' ὑμιν, εἰ δε γράφοντα παράνομα, παρανόμων γραφόμενον οὐ γὰρ δήπου Κτησιφωντα μέν δύναται διώκειν δι' ἐμέ, ἐμὲ δέ, εἶ περ ἐξελέγχειν ἐνόμιζεν, αὐτὸν 14 οὐκ ἂν ἐγράψατο. καὶ μὴν εἶ τι τῶν ἄλλων ὧν

νυνὶ διέβαλλε καὶ διεξήει ή καὶ ἄλλ' ότιοῦν άδι-

v.l. Exec

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κοῦντά με ὑμᾶς ἐώρα, εἰσὶ νόμοι περὶ πάντων καὶ τιμωρίαι καὶ ἀγῶνες καὶ κρίσεις, καὶ τούτοις έξην άπασι χρησθαι, καὶ ὁπηνίκα ἐφαίνετο ταῦτα πεποιηκώς καὶ τοῦτον τὸν τρόπον κεχρημένος τοῖς πρὸς ἐμέ, ὡμολογεῖτο ἀν ἡ κατηγορία τοῖς ἔργοις αὐτοῦ. νῦν δ' ἐκστὰς τῆς ὀρθῆς καὶ δικαίας ὁδοῦ 15 καὶ φυγών τοὺς παρ' αὐτὰ τὰ πράγματα ἐλέγχους, τοσούτοις ὖστερον χρόνοις αἰτίας καὶ σκώμματα καὶ λοιδορίας συμφορήσας ύποκρίνεται. είτα κα- αν μιθημαί! τηγορεί μεν έμου, κρίνει δε τουτονί, καὶ του μεν άγωνος όλου την πρός έμε έχθραν προίσταται, οὐδαμοῦ δ' ἐπὶ ταύτην ἀπηντηκώς ἐμοὶ τὴν ἐτέρου ζητῶν ἐπιτιμίαν ἀφελέσθαι φαίνεται. καίτοι 16 προς απασιν, ω ανδρες 'Αθηναίοι, τοίς αλλοις οίς αν είπειν τις ύπερ Κτησιφωντος έχοι, και τουτ' έμοιγε δοκεί καὶ μάλ' εἰκότως αν λέγειν, ὅτι τῆς ήμετέρας έχθρας ήμας έφ' ήμων αὐτων δίκαιον ήν τὸν ἐξετασμὸν ποιείσθαι, οὐ τὸ μὲν πρὸς ἀλλήλους αγωνίζεσθαι παραλείπειν, έτέρω δ' ότω κακόν τι δώσομεν ζητείν· ύπερβολή γαρ αδικίας τοῦτό γε.

Πάντα μεν τοίνυν τὰ κατηγορημένα ὁμοίως ἐκ 17 τούτων αν τις ίδοι οὖτε δικαίως οὖτ' ἐπ' ἀληθείας ho ha τιλ on acet of

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Janse. 54. Περί δε των δημοσίων άδικημάτων πειράσομαι σαφέστορον είπειν. και γαρ πυνθάνομαι μέλλειν Δημοσθένην, επειδαν there were αὐτοῖς ὁ λόγος ἀποδοθῆ, καταριθμεῖσθαι πρὸς ὑμᾶς, ὡς ἄρα τῆ no hause, πόλει τέτταρες ήδη γεγένηνται καιροί, εν οίς αὐτὸς πεπολίτευται. Beach in D. Seulence

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Locereal

ούδεμιας είρημένα · βούλομαι δε καί καθ' εν έκαστον αὐτῶν ἐξετάσαι, καὶ μάλισθ' ὄσα ὑπὲρ τῆς holl confineline bit είρήνης και της πρεσβείας κατεψεύσατό μου, τὰ adverbial. chain! πεπραγμένα έαυτῷ μετὰ Φιλοκράτους ἀνατιθεὶς έμοί. ἔστι δ' ἀναγκαῖον, ὧ ἄνδρες 'Αθηναῖοι, καὶ - not I short a situlier. προσήκον ίσως, ώς κατ' έκείνους τούς χρόνους 2-20 είχε τὰ πράγματα ἀναμνησαι, ἴνα πρὸς τὸν ὑπάρindea . χοντα καιρὸν ἔκαστα θεωρῆτε.

Τοῦ γὰρ Φωκικοῦ συστάντος πολέμου, οὐ δί έμε (οὐ γὰρ δὴ ἔγωγε ἐπολιτευόμην πω τότε), πρώτον μέν ύμεις ούτω διέκεισθε ώστε Φωκέας μέν βούλεσθαι σωθήναι, καίπερ οὐ δίκαια ποι-

ων ενα μεν καὶ πρώτον, ως εγωγε ἀκούω, καταλογίζεται ἐκείνον τον χρόνον, εν φ προς Φίλιππον υπέρ Αμφιπόλεως επολεμουμεν. τοῦτον δ' ἀφορίζεται τῆ γενομένη εἰρήνη καὶ συμμαχία, ἣν Φιλοκράτης ὁ Αγνούσιος ἔγραψε καὶ αὐτὸς οὖτος μετ' ἐκείνου, ὡς ἐγὼ www.aschool-55. δεύτερον δέ φησι γενέσθαι ον ήγομεν χρόνον την leseler hund. δείξω. ωρω γεαμβειρήνην, δηλονότι μέχρι της ημέρας εκείνης, εν ή καταλύσας την ύπάρχουσαν εἰρήνην τῆ πόλει ὁ αὐτὸς οῦτος ῥήτωρ ἔγραψε τὸν πόλεμον τρίτον δε δυ επολεμοθμεν χρόνον μέχρι της άτυχίας hat notusly. της εν Χαιρωνεία, τέταρτον δε τον νύν παρόντα καιρόν. 60. εί τινες ύμων έκ των έμπροσθεν χρόνων ηκουσιν οικοθεν τοιαύτην έχοντες την δόξαν, ως άρα ο Δημοσθένης ουδεν πώποτε ειρηκεν ύπερ Φιλίππου συστάς μετά Φιλοκράτους, -- δστις ούτω διάκει-Exolations are ται, μήτ' ἀπογνώτω μηδέν μήτε καταγνώτω, πρὶν αν ἀκούση: ού γὰρ δίκαιον. ἀλλ' ἐὰν ἐμοῦ διὰ βραχέων ἀκούσητε ὑπομιμνήσκοντος τοὺς καιροὺς καὶ τὸ ψήφισμα παρεχομένου, ο μετά Φιλοκράτους έγραψε Δημοσθένης, έὰν αὐτὸς ὁ τῆς ἀληθείας λογισμός έγκαταλαμβάνη τον Δημοσθένην πλείω μεν γεγραφότα ψηφίσματα Φιλοκράτους περί της έξ άρχης είρηνης καί συμμαχίας,

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οῦντας ὁρῶντες, Θηβαίοις δ' ὁτιοῦν αν ἐφησθηναι παθοῦσιν, οὐκ ἀλόγως οὐδ' ἀδίκως αὐτοῖς ὀργιζόμενοι οίς γαρ εὐτυχήκεσαν έν Λεύκτροις, οὐ μετρίως εκέχρηντο επειθ' ή Πελοπόννησος απασα διειστήκει, καὶ οὖθ' οἱ μισοῦντες Λακεδαιμονίους ουτως ἴσχυον ὧστε ἀνελεῖν αὐτούς, οὖθ' οἱ πρότερον δι' έκείνων ἄρχοντες κύριοι τῶν πόλεων ήσαν, άλλά τις ήν άκριτος καὶ παρὰ τούτοις καὶ παρὰ τοῖς ἄλλοις ἄπασιν ἔρις καὶ ταραχή. ταῦτα 19 δ' ὁρῶν ὁ Φίλιππος (οὐ γὰρ ἦν ἀφανῆ) τοῖς παρ' έκάστοις προδόταις χρήματα αναλίσκων πάντας συνέκρουε καὶ πρὸς αύτοὺς ἐτάραττεν · εἶτ' ἐν οἷς υτ μπω ήμάρτανον αλλοι καὶ κακώς ἐφρόνουν, αὐτὸς πα- μπο καὶ κατὰ πάντων ἐφύετο. ὡς δὲ τα- καὶ κατὰ πάντων ἐφύετο. ὡς δὲ τα- καὶ κ λαιπωρούμενοι τῷ μήκει τοῦ πολέμου οἱ τότε μὲν Βείν. "βαρεῖς νῦν δ' ἀτυχεῖς Θηβαῖοι φανεροὶ πᾶσιν ησαν αναγκασθησόμενοι καταφεύγειν έφ' ύμας, Φίλιππος, ίνα μὴ τοῦτο γένοιτο μηδὲ συνέλθοιεν αί πόλεις, ύμιν μεν είρηνην έκείνοις δε βοήθειαν έπηγγείλατο. τι οὖν συνηγωνίσατο αὐτῷ πρὸς 20 τὸ λαβεῖν ὀλίγου δεῖν ὑμᾶς ἐκόντας ἐξαπατωμές τωλ γι νους; ή των άλλων Ελλήνων, είτε χρη κακίαν μίλ πελ είτ' άγνωιαν είτε καὶ άμφότερα ταῦτ' εἰπεῖν, οῦ πόλεμον συνεχή καὶ μακρὸν πολεμούντων ὑμῶν, καὶ τοῦτον ὑπὲρ τῶν πᾶσι συμφερόντων, ὡς ἔργῳ φανερον γέγονεν, οὖτε χρήμασιν οὖτε σώμασιν οὖτ' ἄλλω οὐδενὶ τῶν ἀπάντων συνελάμβανον

ύμιν οίς και δικαίως και προσηκόντως δργιζό μενοι έτοίμως ύπηκούσατε τῷ Φιλίππω. ἡ μὲν οὖν τότε συγχωρηθεῖσα εἰρήνη διὰ ταῦτ', οὐ δί έμέ, ώς οὖτος διέβαλλεν, ἐπράχθη · τὰ δὲ τούτων μωδιούμε άδικήματα καὶ δωροδοκήματα έν αὐτή των νυνὶ παρόντων πραγμάτων, αν τις έξετάζη δικαίως, τιτις 21 αίτια ευρήσει. καὶ ταυτὶ πάνθ' ὑπὲρ τῆς ἀληθείας ἀκριβολογοῦμαι καὶ διεξέρχομαι. εἰ γὰρ είναι τι δοκοίη τὰ μάλιστα ἐν τούτοις ἀδίκημα, οὐδέν ἐστι δήπου πρὸς ἐμέ, ἀλλ' ὁ μὲν πρῶτος είπων καὶ μνησθείς ύπερ της είρηνης Αριστό-

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62. Έγραψε Φιλοκράτης έξειναι Φιλίππω δεύρο κήρυκα καὶ πρέσβεις πέμπειν περί εἰρήνης τοῦτο τὸ ψήφισμα ἐγράφη παρανόμων. ήκον οἱ τῆς κρίσεως χρόνοι · κατηγόρει μὲν Λυκίνος ὁ γραψάμενος, ἀπελογείτο δὲ Φιλοκράτης, συναπελογείτο δε και Δημοσθένης · ἀπέφυγε Φιλοκράτης. μετὰ ταῦτα ἐπήει χρόνος Θεμιστοκλής άρχων ενταθθ' εἰσέρχεται βουλευτής εἰς τὸ βουλευτήριον Δημοσθένης, εὖτε λαχὰν οὖτ' ἐπιλαχών, ἀλλ' έκ παρασκευής πριάμενος, ζν' είς υποδοχήν απαντα και λέγοι καὶ πράττοι Φιλοκράτει, ώς αὐτὸ ἔδειξε τὸ ἔργον. 63. νικα γαρ έτερον ψήφισμα Φιλοκράτης, εν ώ κελεύει ελέσθαι δέκα πρέσβεις, οίτινες άφικόμενοι πρὸς Φίλιππον άξιώσουσιν αὐτὸν δεῦρο πρέσβεις αὐτοκράτορας πέμπειν ὑπὲρ τῆς εἰρήνης. Τούτων είς ην Δημοσθένης. Κάκειθεν επανήκων επαινέτης ην της εἰρήνης, καὶ ταὐτὰ τοῖς ἄλλοις πρέσβεσιν ἀπήγγειλε, καὶ μόνος των βουλευτων έγραψε σπείσασθαι τω κήρυκι τω άπο του Φιλίππου καὶ τοῖς πρέσβεσιν, ἀκόλουθα γράφων Φιλοκράτει. ό μέν γε την έξουσίαν έδωκε τοῦ δεῦρο κήρυκα καὶ πρέσβεις πέμπεσθαι, δ δὲ τῆ πρεσβεία σπένδεται. 64. Τὰ δὲ μετὰ ταῦτα ήδη σφόδρα μοι τὸν νοῦν προσέχετε. Ἐπράττετο γὰρ ου πρός τους άλλους πρέσβεις τους πολλά συκοφαντηθέντας

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δημος ήν ὁ ὑποκριτής, ὁ δ' ἐκδεξάμενος καὶ γρά- εἰρημενο ψας καὶ έαυτὸν μετὰ τούτου μισθώσας ἐπὶ ταῦτα Φιλοκράτης ὁ Αγνούσιος, ὁ σός, Αἰσχίνη, κοινωνός, οὐχ ὁ ἐμός, οὐδ' αν σὺ διαρραγῆς ψευδόμενος, οί δὲ συνειπόντες ότου δήποτε ἔνεκα (ἐω̂ γὰρ τοῦτό γ' ἐν τῷ παρόντι) Εὖβουλος καὶ Κηφισοφων έγω δ' οὐδεν οὐδαμοῦ. .άλλ' ὅμως, τού- 22 των τοιούτων όντων καὶ ἐπ' αὐτῆς τῆς ἀληθείας οὖτω δεικνυμένων, εἰς τοῦθ' ἡκεν ἀναιδείας, ὧστ' έτόλμα λέγειν ώς άρα έγω πρός τῷ τῆς εἰρήνης αίτιος γεγενήσθαι καὶ κεκωλυκώς είην την πόλιν μετά κοινοῦ συνεδρίου των Ελλήνων ταύτην ποιή-

υστερον έκ μεταβολής υπὸ Δημοσθένους, άλλὰ πρὸς Φιλοκράτην καὶ Δημοσθένην, εἰκότως, τοὺς ἄμα μὲν πρεσβεύοντας, ἄμα δὲ τὰ ψηφίσματα γράφοντας, πρώτον μεν όπως μη περιμείνητε τους πρέσβεις ους ήτε έκπεπομφότες παρακαλούντες έπι Φίλιππον, ίνα μὴ μετὰ τῶν ἄλλων Ἑλλήνων, ἀλλ' ιδία ποιήσησθε τὴν εἰρήνην. 68. Μετὰ δὲ ταῦτα, ὁ ἄνδρες Αθηναῖοι, ήκον οἱ Φιλίππου πρέσβεις · οἱ δὲ ὑμέτεροι ἀπεδήμουν παρακαλοῦντες τοὺς Έλληνας ἐπὶ Φίλιππον. Ἐνταῦθ' ἔτερον ψήφισμα νικά Δημοσθένης, εν ψ γράφει μη μόνον υπέρ της ειρήνης, άλλα και συμμαχίας ύμας βουλεύσασθαι, μη περιμείναντας τους πρέσβεις τους υμετέρους. 72. Ου γαρ έφη δείν (και γαρ το ήημα μέμνημαι ώς εἶπε, διὰ τὴν ἀηδίαν τοῦ λέγοντος ἄμα καὶ τοῦ ὀνόματος), άπορρήξαι της ειρήνης την συμμαχίαν, οὐδε τὰ τῶν Ἑλλήνων άναμένειν μελλήματα, άλλ' ή πολεμείν αὐτοὺς ή την εἰρήνην ίδία ποιείσθαι. καὶ τελευτών ἐπὶ τὸ βῆμα παρακαλέσας ἀΑντίπατρον έρωτημά τι ήρωτα, προειπων μεν α ερήσεται, προδιδάξας δε α χρη κατά της πόλεως ἀποκρίνασθαι. Καὶ τέλος ταῦτ' ἐνίκα, τῷ μεν λόγω προβιασαμένου Δημοσθένους, τὸ δὲ ψήφισμα γράψαντος Φιλοκράτους.

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σασθαι. εἶτ' ὧ — τί αν εἰπών σέ τις ὀρθῶς προσείποι; ἔστιν ὅπου σὰ παρώκ, τηλικαύτην πρᾶξιν καὶ συμμαχίαν, ἡλίκην νυνὶ διεξήεις, ὁρῶν άφαιρούμενόν με της πόλεως ήγανάκτησας ή παρέλθων ταῦτα α νυνὶ κατηγορεῖς έδίδαξας καὶ 23 διεξηλθες; καὶ μὴν εἰ τὸ κωλῦσαι τὴν τῶν Ἑλλήνων κοινωνίαν ἐπεπράκειν ἐγὼ Φιλίππω, σοὶ τὸ μη σιγησαι λοιπον ην, άλλα βοαν και διαμαρτύρεσθαι καὶ δηλοῦν τουτοισί. οὐ τοίνυν ἐποίησας οὐδαμοῦ τοῦτο, οὐδ' ἤκουσέ σου ταύτην τὴν φωνην οὐδείς · οὖτε γὰρ ην πρεσβεία πρὸς οὐδένα ἀπεσταλμένη τότε των Ελλήνων, ἀλλὰ πάλαι πάντες ήσαν έξεληλεγμένοι, οὖθ' οὖτος ὑγιὲς περὶ 24 τούτων εἴρηκεν οὐδέν. χωρὶς δὲ τούτων καὶ διαβάλλει την πόλιν τὰ μέγιστα ἐν οἷς ψεύδεται · εἰ γὰρ ὑμεῖς ἄμα τοὺς μὲν Ελληνας εἰς πόλεμον παρεκαλείτε, αὐτοὶ δὲ πρὸς Φίλιππον περὶ τῆς εἰρήνης πρέσβεις ἐπέμπετε, Εὐρυβάτου πρâγμα, οὐ πόλεως ἔργον οὐδὲ χρηστῶν ἀνθρώπων διεπράττεσθε. άλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστιν: τί γὰρ καὶ βουλόμενοι μετεπέμπεσθ' αν αὐτοὺς έν τούτω τω καιρώ; έπι την ειρήνην; άλλ' ύπηρχεν ἄπασιν. άλλ' ἐπὶ τὸν πόλεμον; άλλ' αὐτοὶ περὶ εἰρήνης εβουλεύεσθε. Οὔκουν οὖτε της έξ άρχης είρηνης ήγεμων οὐδ' αἴτιος ὧν έγω φαίνομαι, οὖτε τῶν ἄλλων ὧν κατεψεύσατό μου οὐδὲν ἀληθὲς δν δείκνυται.

'Επειδή τοίνυν εποιήσατο την ειρήνην ή πόλις, 25 ένταῦθα πάλιν σκέψασθε τί ἡμῶν ἐκάτερος προείλετο πράττειν· καὶ γὰρ ἐκ τούτων εἴσεσθε τίς ην ὁ Φιλίππω πάντα συναγωνιζόμενος, καὶ τίς ὁ πράττων ύπερ ύμων καὶ τὸ τῆ πόλει συμφέρον ζητων. έγω μεν τοίνυν έγραψα βουλεύων άποπλείν την ταχίστην τους πρέσβεις έπι τους τόπους, έν οξε αν όντα Φίλιππον πυνθάνωνται, καὶ τους ορκους απολαμβάνειν ουτοι δε ούδε γράψαντος έμοῦ ταῦτα ποιείν ἡθέλησαν. τί δὲ τοῦτ' 26 ηδύνατο, ω άνδρες 'Αθηναίοι; εγω διδάξω. Φιλίππω μεν ήν συμφέρον ώς πλειστον τον μεταξυ χρόνον γενέσθαι των δρκων, ύμιν δ' ώς ελάχιστον. διὰ τί; ὅτι ὑμεῖς μὲν οὐκ ἀφ' ης ώμόσατε ήμέρας μόνον, άλλ' άφ' ής ήλπίσατε την ειρήνην έσεσθαι, πάσας έξελύσατε τὰς παρασκευὰς τὰς τοῦ πολέμου, ὁ δὲ τοῦτο ἐκ παντὸς τοῦ χρόνου μάλιστα ἐπραγματεύετο, νομίζων, ὅπερ ἦν ἀληθές, όσα της πόλεως προλάβοι πρό τοῦ τοὺς ορκους αποδούναι, πάντα ταῦτα βεβαίως έξειν. οὐδένα γὰρ τὴν εἰρήνην λύσειν τούτων ἔνεκα. α έγω προορώμενος, ἄνδρες 'Αθηναίοι, καὶ λογι- 27 ζόμενος τὸ ψήφισμα τοῦτο γράφω, πλεῖν ἐπὶ τοὺς τόπους έν οἷς αν ή Φίλιππος, καὶ τοὺς ορκους τὴν

^{82.} οὖτός ἐστιν, ὧ 'Αθηναῖοι, ὁ πρῶτος ἐξευρὼν Σέρριον τεῖχος καὶ Δορίσκον καὶ 'Εργίσκην καὶ Μυρτίσκην καὶ Γάνος καὶ Γανίδα, χωρία, ὧν οὐδὲ τὰ ὀνόματα ἤδειμεν πρότερον.

ταχίστην ἀπολαμβάνειν, ἴν' ἐχόντων τῶν Θρακῶν, των ύμετέρων συμμάχων, ταῦτα τὰ χωρία ἃ νῦν Δημείω οδτος διέσυρε, τὸ Σέρριον καὶ τὸ Μυρτηνὸν καὶ την Έργίσκην, οὖτω γίγνοινθ' οἱ ὅρκοι, καὶ μὴ προλαβών ἐκείνος τοὺς ἐπικαίρους τῶν τόπων κύριος της Θράκης κατασταίη, μηδέ πολλών μέν χρημάτων πολλών δε στρατιωτών εύπορήσας εκ τούτων ραδίως τοις λοιποις επιχειροίη πράγμα-28 σιν. εἶτα τοῦτο μὲν οὐχὶ λέγει τὸ ψήφισμα, οὐδ' ἀναγιγνώσκει · εί δὲ βουλεύων ἐγὼ προσάγειν τοὺς πρέσβεις φμην δείν, τοῦτό μου διαβάλλει. άλλὰ τί έχρην με ποιείν; μη προσάγειν γράψαι τοὺς ἐπὶ τοῦθ' ἦκοντας, ἵν' ὑμῖν διαλεχθωσιν; ἡ θέαν μη κατανείμαι τὸν ἀρχιτέκτονα αὐτοῖς κελεῦσαι; ἀλλ' ἐν τοῖν δυοῖν ὀβολοῖν έθεώρουν αν, εἰ μὴ τοῦτ' ἐγράφη. τὰ μικρὰ συμφέροντα της πόλεως έδει με φυλάττειν, τὰ δ' δλα, ὧσπερ οὖτοι, πεπρακέναι; οὐ δήπου. ων Αέγε τοίνυν μοι τὸ ψήφισμα τουτὶ λαβών, δ σαφως ούτος είδως παρέβη. λέγε.

76. Υπόλοιπον δέ μοί έστι την κολακείαν αὐτοῦ διεξελθείν. Δημοσθένης γάρ ενιαυτον βουλεύσας οὐδεμίαν πώποτε φανείται πρεσβείαν είς προεδρίαν καλέσας, άλλα τότε μόνον και πρώτον πρέσβεις είς προεδρίαν εκάλεσε και προσκεφάλαια έθηκε και φοινικίδας περιεπέτασε καὶ αμα τῆ ἡμέρα ἡγεῖτο τοῖς πρέσβεσιν είς τὸ θέατρον, ώστε καὶ συρίττεσθαι διὰ τὴν ἀσχημοσύνην καὶ κολακείαν. καὶ ὅτ' ἀπήεσαν, ἐμισθώσατο αὐτοῖς τρία ζεύγη ὀρικα και προύπεμψεν είς Θήβας, καταγέλαστον την πόλιν ποιών.

ΨΗΦΙΣΜΑ.

[Επὶ ἄρχοντος Μνησιφίλου, ἐκατομβαιῶνος ἔνη καὶ νέα, φυ λης πρυτανευούσης Πανδιονίδος, Δημοσθένης Δημοσθένους Παιανιεὺς εἶπεν, ἐπειδὴ Φίλιππος ἀποστείλας πρέσβεις περὶ τῆς εἰρήνης ὁμολογουμένας πεποίηται συνθήκας, δεδόχθαι τῆ βουλῆ καὶ τῷ δήμω τῷ ᾿Αθηναίων, ὅπως ἀν ἡ εἰρήνη ἐπιτελεσθῆ ἡ ἐπιχειροτονηθείσα ἐν τῆ πρώτη ἐκκλησία, πρέσβεις ἐλέσθαι ἐκ πάντων ᾿Αθηναίων ἤδη πέντε, τοὺς δὲ χειροτονηθέντας ἀποδημείν μηδεμίαν ὑπερβολὴν ποιουμένους, ὅπου ἀν ὅντα πυνθάνωνται τὸν Φίλιππον, καὶ τοὺς ὅρκους λαβείν τε παρ᾽ αὐτοῦ καὶ δοῦναι τὴν ταχίστην ἐπὶ ταῖς ὡμολογημέναις συνθήκαις αὐτῷ πρὸς τὸν ᾿Αθηναίων δῆμον, συμπεριλαμβάνοντας καὶ τοὺς ἐκατέρων συμμάχους. πρέσβεις ἡρέθησαν Εὐβουλος ᾿Αναφλύστιος, Αἰσχίνης Κοθωκίδης, Κηφισοφῶν Ραμνούσιος, Δημοκράτης Φλυεύς, Κλέων Κοθωκίδης.]

Ταῦτα γράψαντος ἐμοῦ τότε, καὶ τὸ τῆ πόλει 30 συμφέρον, οὐ τὸ Φιλίππω ζητοῦντος, βραχὺ φροντίσαντες οἱ χρηστοὶ πρέσβεις οὖτοι καθῆντο ἐν Μακεδονία τρεῖς ὅλους μῆνας, ἔως ἢλθε Φίλιππος ἐκ Θράκης πάντα καταστρεψάμενος, ἐξὸν ἡμερῶν δέκα, μᾶλλον δὲ τριῶν ἢ τεττάρων, εἰς τὸν Ἑλλήσποντον ἀφῖχθαι καὶ τὰ χωρία σῶσαι, λαβόντας τοὺς ὅρκους πρὶν ἐκεῖνον ἐξελεῖν αὐτά οὐ γὰρ ἄν ἤψατ αὐτῶν παρόντων ἡμῶν, ἢ οὐκ ᾶν ὡρκίζομεν αὐτόν, ὧστε τῆς εἰρήνης ᾶν διημαρτήκει καὶ οὐκ ᾶν ἀμφότερα εἶχε, καὶ τὴν εἰρήνην καὶ τὰ χωρία.

Τὸ μὲν τοίνυν ἐν τἢ πρεσβεία πρῶτον κλέμμα 31 μὲν Φιλίππου δωροδόκημα δὲ τῶν ἀδίκων τούτων

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ανθρώπων τοιοῦτον έγένετο · ύπερ οδ καὶ τότε καὶ νῦν καὶ ἀεὶ ὁμολογῶ καὶ πολεμεῖν καὶ διαφέρεσθαι τούτοις · ἔτερον δ' εὐθὺς ἐφεξῆς ἔτι 32 τούτου μείζον κακούργημα θεάσασθε. ἐπειδὴ γὰρ ὤμοσε τὴν εἰρήνην ὁ Φίλιππος προλαβών τὴν Θράκην διὰ τούτους οὐχὶ πεισθέντας τῷ ἐμῷ ψηφίσματι, πάλιν ωνείται παρ' αὐτων όπως μή ἀπίωμεν ἐκ Μακεδονίας, ἔως τὰ τῆς στρατείας της έπὶ τοὺς Φωκέας εὐτρεπη ποιήσαιτο, ἵνα μή, δευρ' ἀπαγγειλάντων ἡμῶν ὅτι μέλλει καὶ παρασκευάζεται πορεύεσθαι, έξέλθοιτε ύμεις και περιπλεύσαντες ταις τριήρεσιν είς Πύλας ωσπερ πρότερον κλείσαιτε τὸν τόπον, ἀλλ' ἄμ' ἀκούοιτε ταῦτα ἀπαγγελλόντων ἡμῶν κἀκεῖνος ἐντὸς εἶη 33 Πυλών καὶ μηδέν έχοιθ' ύμεις ποιήσαι. οὔτω δ' ην ὁ Φίλιππος ἐν φόβω καὶ πολλή ἀγωνία μή καὶ ταῦτα προειληφότος αὐτοῦ, εἰ πρὸ τοῦ τοῦς Φωκέας ἀπολέσθαι ψηφίσαισθε βοηθεῖν, ἐκφύγοι τὰ πράγματ' αὐτόν, ὥστε μισθοῦται τὸν κατάπτυστον τουτονί, οὐκέτι κοινή μετὰ τῶν ἄλλων πρέσβεων άλλ' ίδια καθ' αύτόν, τοιαύτα πρὸς ύμᾶς είπειν και απαγγείλαι, δι' ων απαντ' απώλετο. 34 ἀξιῶ δέ, ὧ ἄνδρες ᾿Αθηναῖοι, καὶ δέομαι τοῦτο μεμνησθαι παρ' δλον τὸν ἀγῶνα, ὅτι μὴ κατηγορήσαντος Αἰσχίνου μηδεν έξω της γραφης οὐδ' αν έγω λόγον οὐδένα ἐποιούμην ἔτερον, πάσαις δ' αἰτίαις καὶ βλασφημίαις ἄμα τούτου κεχρη-

μένου ἀνάγκη κάμοὶ πρὸς ἔκαστα τῶν κατηγορουμένων μικρά ἀποκρίνασθαι. τίνες οὖν ἦσαν οἱ 35 παρὰ τούτου λόγοι τότε ἡηθέντες, καὶ δι' οΰς άπαντ' ἀπώλετο; ώς οὐ δεῖ θορυβεῖσθαι τῷ παρεληλυθέναι Φίλιππον εἴσω Πυλῶν · ἔσται γὰρ ἄπανθ' όσα βούλεσθ' ὑμεῖς, ἐὰν ἔχηθ' ἡσυχίαν, καὶ ἀκούσεσθε δυοίν ἡ τριῶν ἡμερῶν, οίς μεν έχθρος ηκει, φίλον αὐτον γεγενημένον, οίς δὲ φίλος, τοὐναντίον ἐχθρόν. οὐ γὰρ τὰ ῥήματα τὰς οἰκειότητας ἔφη βεβαιοῦν, μάλα σεμνῶς ὀνομάζων, άλλὰ τὸ ταὐτὰ συμφέρειν · συμφέρειν δὲ Φιλίππω καὶ Φωκεῦσι καὶ ὑμῖν ὁμοίως ἄπασι τῆς άναλγησίας καὶ τῆς βαρύτητος ἀπαλλαγῆναι τῆς των Θηβαίων. ταθτα δ' ἀσμένως τινές ήκουον 36 αὐτοῦ διὰ τὴν τόθ' ὑποῦσαν ἀπέχθειαν πρὸς τοὺς Θηβαίους. τί οὖν συνέβη μετὰ ταῦτ' εὐθύς, οὐκ είς μακράν; τους μεν Φωκέας απολέσθαι καὶ κατασκαφήναι τὰς πόλεις αὐτῶν, ὑμᾶς δ' ἡσυχίαν άγαγόντας καὶ τούτφ πεισθέντας μικρὸν ὖστερον σκευαγωγείν έκ των άγρων, τοῦτον δὲ χρυσίον λαβείν, καὶ ἔτι πρὸς τούτοις τὴν μὲν ἀπέχθειαν την προς Θηβαίους καὶ Θετταλούς τη πόλει γενέσθαι, τὴν δὲ χάριν τὴν ὑπὲρ τῶν πεπραγμένων Φιλίππω. ὅτι δ' οὖτω ταῦτ' ἔχει, λέγε μοι τό τε 37 τοῦ Καλλισθένους ψήφισμα καὶ τὴν ἐπιστολὴν τοῦ Φιλίππου, έξ ὧν ἀμφοτέρων ταῦθ' ἄπανθ' ύμιν έσται φανερά. λέγε.

ΨΗΦΙΣΜΑ.

[Επὶ Μνησιφίλου ἄρχοντος, συγκλήτου ἐκκλησίας ὑπὸ στρατηγών καὶ πρυτάνεων, καὶ βουλῆς γνώμῃ, μαιμακτηριῶνος δεκάτῃ ἀπιόντος, Καλλισθένης Ἐτεονίκου Φαληρεὺς εἶπε, μηδένα ᾿Αθηναίων μηδεμιᾳ παρευρέσει ἐν τῇ χώρᾳ κοιταῖον γίγνεσθαι ἀλλὰ ἐν ἄστει καὶ Πειραιεῖ, ὅσοι μὴ ἐν τοῖς φρουρίοις εἰσὶν ἀποτεταγμένοι · τούτων δ᾽ ἐκάστους, ἢν παρέλαβον τάξιν, διατηρεῖν μήτε 38 ἀφημερεύοντας μήτε ἀποκοιτοῦντας. δς ἃν δὲ ἀπειθήση τῷδε τῷ ψηφίσματι, ἔνοχος ἔστω τοῖς τῆς προδοσίας ἐπιτιμίοις, ἐὰν μή τι ἀδύνατον ἐπιδεικνύῃ περὶ ἑαυτόν · περὶ δὲ τοῦ ἀδυνάτου ἐπικρινέτω ὁ ἐπὶ τῶν ὅπλων στρατηγὸς καὶ ὁ ἐπὶ τῆς διοικήσεως καὶ ὁ γραμματεὺς τῆς βουλῆς. κατακομίζειν δὲ καὶ τὰ ἐκ τῶν ἄγρῶν πάντα τὴν ταχίστην, τὰ μὲν ἐντὸς σταδίων ἐκατὸν εἴκοσι ἐΚοσι εἰς ἄστυ καὶ Πειραιᾶ, τὰ δὲ ἐκτὸς σταδίων ἑκατὸν εἴκοσι Ἐλευσῖνα καὶ Φυλὴν καὶ ᾿Αφιδναν καὶ 'Ραμνοῦντα καὶ Σούνιον.]

ੌΑρ' ἐπὶ ταύταις ταῖς ἐλπίσι τὴν εἰρήνην ἐποιεῖσθε, ἢ ταῦτ' ἐπηγγέλλεθ' ὑμῖν οὖτος ὁ μισθωτός;
39 Λέγε δὴ τὴν ἐπιστολὴν ἣν ἔπεμψε Φίλιππος μετὰ ταῦτα.

ΕΠΙΣΤΟΛΗ ΦΙΛΙΠΠΟΥ.

[Βασιλεὺς Μακεδόνων Φίλιππος 'Αθηναίων τῆ βουλῆ καὶ τῷ δήμῳ χαίρειν. ἴστε ἡμᾶς παρεληλυθότας εἴσω Πυλῶν καὶ τὰ κατὰ τὴν Φωκίδα ὑφ' ἐαυτοὺς πεποιημένους, καὶ ὅσα μὲν ἐκουσίως προσετίθετο τῶν πολισμάτων, φρουρὰς εἰσαγηοχότας εἰς αὐτά, τὰ δὲ μὴ ὑπακούοντα κατὰ κράτος λαβόντες καὶ ἐξανδραποδισάμενοι κατεσκάψαμεν. ἀκούων δὲ καὶ ὑμᾶς παρασκευάξεσθαι βοηθεῖν αὐτοῖς γέγραφα ὑμῖν, ἴνα μὴ πλεῖον ἐνοχλῆσθε περὶ τούτων · τοῖς μὲν γὰρ ὅλοις οὐδὲ μέτριόν μοι δοκεῖτε ποιεῖν, τὴν εἰρήνην συνθέμενοι καὶ ὁμοίως ἀντιπαρεξάγοντες, καὶ ταῦτα

οὐδὲ συμπεριειλημμένων τῶν Φωκέων ἐν ταις κοιναις ἡμῶν συνθήκαις. ὧστε ἐὰν μὴ ἐμμένητε τοις ὡμολογημένοις, οὐδὲν προτερήσετε ἔξω τοῦ ἐφθακέναι ἀδικοῦντες.]

'Ακούετε ώς σαφως δηλοί και διορίζεται έν τη 40 πρὸς ὑμᾶς ἐπιστολῆ πρὸς τοὺς ἑαυτοῦ συμμάχους ότι " έγω ταῦτα πεποίηκα ἀκόντων 'Αθηναίων καὶ λυπουμένων, ωστ' εί περ εὐ φρονείτε, ὧ Θηβαίοι καὶ Θετταλοί, τούτους μὲν ἐχθροὺς ὑπολήψεσθε, έμοι δε πιστεύσετε," οὐ τούτοις τοις ρήμασι γράψας, ταῦτα δὲ βουλόμενος δεικνύναι. τοιγαροῦν έκ τούτων ώχετο έκείνους λαβών είς τὸ μηδ' ότιοῦν προοράν τῶν μετὰ ταῦτα μηδ' αἰσθάνεσθαι, άλλ' έασαι πάντα τὰ πράγματα ἐκείνον ὑφ' ἑαυτῷ ποιήσασθαι : έξ ων ταις παρούσαις συμφοραις οί ταλαίπωροι κέχρηνται. ὁ δὲ ταύτης τῆς πί- 41 στεως αὐτῷ συνεργὸς καὶ συναγωνιστής καὶ ὁ δευρ' ἀπαγγείλας τὰ ψευδή καὶ φενακίσας ύμᾶς οδτός έστιν δ τὰ Θηβαίων οδυρόμενος νῦν πάθη καὶ διεξιών ώς οἰκτρά, καὶ τούτων καὶ τῶν ἐν

^{133.} Θήβαι δέ, Θήβαι, πόλις ἀστυγείτων, μεθ' ἡμέραν μίαν ἐκ μέσης τῆς Ἑλλάδος ἀνήρπασται, εἰ καὶ δικαίως, περὶ τῶν ὅλων οὖκ ὀρθῶς βουλευσάμενοι, ἀλλὰ τήν γε θεοβλάβειαν καὶ τὴν ἀφροσύνην οὖκ ἀνθρωπίνως, ἀλλὰ δαιμονίως κτησάμενοι. 156. μηδ' ὑπομιμνήσκετε τῶν ἀνιάτων καὶ ἀνηκέστων κακῶν τοὺς ταλαιπώρους Θηβαίους, οὖς φυγόντας διὰ τοῦτον ὑποδέδεχθε τῆ πόλει, ὧν ἱερὰ καὶ τέκνα καὶ τάφους ἀπώλεσεν ἡ Δημοσθένους δωροδοκία καὶ τὸ βασιλικὸν χρυσίον · 157. ἀλλ' ἐπειδὴ τοῖς σώμασιν οὖ παρεγένεσθε, ἀλλὰ ταῖς γε διανοίαις ἀποβλέψατ' αὐ-

Φωκεῦσι κακῶν καὶ ὄσ' ἄλλα πεπόνθασιν οἱ Ἑλληνες ἀπάντων αὐτὸς ὧν αἰτιος. δῆλον γὰρ ὅτι σὰ μὲν ἀλγεῖς ἐπὶ τοῖς συμβεβηκόσιν, Αἰσχίνη, καὶ τοὺς Θηβαίους ἐλεεῖς, κτῆμ' ἔχων ἐν τῆ Βοιωτία καὶ γεωργῶν τὰ ἐκείνων, ἐγὰ δὲ χαίρω, ὅς εὐθὺς ἐξητοίμην ὑπὸ τοῦ ταῦτα πράξαντος.

42 'Αλλὰ γὰρ ἐμπέπτωκα εἰς λόγους, οῦς αὐτίκα μᾶλλον ἴσως ἀρμόσει λέγειν. ἐπάνειμι δὴ πάλιν ἐπὶ τὰς ἀποδείξεις, ὡς τὰ τούτων ἀδικήματα τῶν νυνὶ παρόντων πραγμάτων γέγονεν αἴτια.

Ἐπειδὴ γὰρ ἔξηπάτησθε μὲν ὑμεῖς ὑπὸ τοῦ Φιλίππου διὰ τούτων τῶν ἐν ταῖς πρεσβείαις μισθωσάντων ἑαυτοὺς τῷ Φιλίππῳ καὶ οὐδὲν ἀληθὲς ὑμῖν ἀπαγγειλάντων, ἐξηπάτηντο δὲ οἱ ταλαίπωροι Φωκεῖς καὶ ἀνήρηντο αἱ πόλεις αὐ-43 τῶν, τί ἐγένετο; οἱ μὲν κατάπτυστοι Θετταλοὶ καὶ ἀναίσθητοι Θηβαῖοι φίλον εὐεργέτην σωτῆρα τὸν Φίλιππον ἡγοῦντο · πάντ' ἐκεῖνος ἦν αὐτοῖς · οὐδὲ φωνὴν ἤκουον, εἴ τις ἄλλο τι βούλοιτο λέγειν. ὑμεῖς δὲ ὑφορώμενοι τὰ πεπραγμένα καὶ

τῶν εἰς τὰς συμφορὰς, καὶ νομίσαθ' ὁρᾶν ὁλισκομένην τὴν πόλιν, τειχῶν κατασκαφὰς, ἐμπρήσεις οἰκιῶν, ἀγομένας γυναῖκας καὶ παίδας εἰς δουλείαν, πρεσβύτας ἀνθρώπους, πρεσβύτιδας γυναῖκας, ὀψὲ μεταμανθάνοντας τὴν ἐλευθερίαν, κλαίοντας, ἰκετεύοντας ὑμᾶς, ὀργιζομένους οὐ τοῖς τιμωρουμένοις, ἀλλὰ τοῖς τούτων αἰτίοις, ἐπισκήπτοντας μηδενὶ τρόπω τὸν τῆς Ἑλλάδος ἀλιτήριον στεφανοῦν, ἀλλὰ καὶ τὸν δαίμονα καὶ τὴν τύχην τὴν συμπαρακολουθοῦσαν τῷ ἀνθρώπω φυλάξασθαι.

δυσχεραίνοντες ήγετε την ειρήνην όμως · οὐ γὰρ ην ο τι αν εποιείτε. καὶ οἱ άλλοι δὲ Ελληνες, όμοίως ύμιν πεφενακισμένοι και διημαρτηκότες ων ήλπισων, ήγον την είρηνην, αὐτοὶ τρόπον τινὰ έκ πολλοῦ πολεμούμενοι. ὅτε γὰρ περιιὼν Φίλιπ- 44 πος Ἰλλυριούς καὶ Τριβαλλούς, τινὰς δὲ καὶ τῶν Ελλήνων κατεστρέφετο, καὶ δυνάμεις πολλάς καὶ μεγάλας ἐποιεῖθ' ὑφ' ἑαυτῷ, καί τινες τῶν ἐκ τῶν πόλεων ἐπὶ τῆ τῆς εἰρήνης έξουσία βαδίζοντες έκεισε διεφθείροντο, ων είς ούτος ήν, τότε πάντες, έφ' οθς ταθτα παρεσκευάζετ' έκεθνος, έπολεμοῦντο. εἰ δὲ μὴ ἠσθάνοντο, ἔτερος ὁ λόγος οὖτος, οὐ πρὸς ἐμέ. ἐγὼ μὲν γὰρ προὖλεγον καὶ 45 διεμαρτυρόμην καὶ παρ' ὑμῖν ἀεὶ καὶ ὅποι πεμφθείην αι δε πόλεις ενόσουν των μεν εν τώ πολιτεύεσθαι καὶ πράττειν δωροδοκούντων καὶ διαφθειρομένων έπλ χρήμασι, των δε ίδιωτων καλ πολλών τὰ μὲν οὐ προορωμένων, τὰ δὲ τῆ καθ' ήμέραν βαστώνη καὶ σχολή δελεαζομένων, καὶ τοιουτονί τι πάθος πεπονθότων απάντων, πλην ούκ έφ' ξαυτούς ξκάστων οιομένων το δεινον ήξειν, καὶ διὰ τῶν ἐτέρων κινδύνων τὰ ἐαυτῶν άσφαλώς σχήσειν, όταν βούλωνται. εἶτ' οἷμαι 46 συμβέβηκε τοις μέν πλήθεσιν άντι της πολλης καὶ ἀκαίρου ῥαθυμίας τὴν ἐλευθερίαν ἀπολωλεκέναι, τοῖς δὲ προεστηκόσι καὶ τάλλα πλην έαυτούς οιομένοις πωλείν πρώτους έαυτούς πεπρα-

Mended .

1. tur, +

κόσιν αἰσθέσθαι· ἀντὶ γὰρ φίλων καὶ ξένων, ἃ τότε ωνομάζοντο ήνίκα έδωροδόκουν, νθν κόλακες καὶ θεοῖς έχθροὶ καὶ τἆλλ' ἃ προσήκει πάντ' LENY melines ωτιτι ω 47 ακούουσιν. οὐδεὶς γάρ, ἄνδρες ᾿Αθηναῖοι, τὸ ne word. τοῦ προδιδόντος συμφέρον ζητών χρήματ' ἀναand relested λίσκει, οὐδ' ἐπειδὰν ὧν ἃν πρίηται κύριος γένηται, τῷ προδότη συμβούλφ περὶ τῶν λοιπῶν ἔτι χρηται οὐδεν γαρ αν ήν εὐδαιμονέστερον προδότου. ἀλλ' οὐκ ἔστι ταῦτα πόθεν ; πολλοῦ γε καὶ δεῖ. ἀλλ' ἐπειδὰν τῶν πραγμάτων ἐγκρατὴς ό ζητῶν ἄρχειν καταστή, καὶ τῶν ταῦτα ἀποδομένων δεσπότης έστί, την δε πονηρίαν είδώς, τότε δή, τότε καὶ μισεῖ καὶ ἀπιστεῖ καὶ προπη-μυτήν

Μεν ... 48 λακίζει. σκοπείτε δέ καὶ γὰρ εἰ παρελήλυθεν ό τῶν πραγμάτων καιρός, ὁ τοῦ γε εἰδέναι τὰ τοιαθτα καιρὸς ἀεὶ πάρεστι τοῖς εξ φρονοθσιν[‡] κεννή or of the by b μέχρι τούτου Λασθένης φίλος ωνομάζετο, έως προύδωκεν 'Ολυνθον : μέχρι τούτου Τιμόλαος, in we mill. έως ἀπώλεσε Θήβας · μέχρι τούτου Εὐδικος καὶ 1 X hough

Σίμος ὁ Λαρισαίος, ἔως Θετταλίαν ὑπὸ Φιλίππω έποίησαν. εἶτ' έλαυνομένων καὶ ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πασα ή οἰκουμένη μεστη γέγονεν. τί δ' Αρίστρατος έν Σικυωνι,

49 καὶ τί Περίλαος ἐν Μεγάροις; οὐκ ἀπερριμ- χά μένοι; έξ ων καὶ σαφέστατ αν τις ίδοι ότι δ παίων την ξαυτοῦ πατρίδα καὶ πλεί-

γλάντους στα ἀντιλέγων τούτοις, ούτος ύμιν, Αἰσχίνη, τοίς Επιλιών το που βρείος γείος βρακε (centre Programme)

the carried them teathers that sent here wild,

I at the orather orather deror to

is - Ayporkos cian Rai [Tur] ora Our ott i Duc Ostale"

προδιδούσι καὶ μισθαρνούσι τὸ ἔχειν ἐφ' ὅτῷ ໂωνίως ΄ δωροδοκήσετε περιποιεῖ, καὶ διὰ τοὺς πολλοὺς τουτωνὶ καὶ τοὺς ἀνθισταμένους τοῖς ὑμετέροις βουλήμασιν ὑμεῖς ἐστε σῷοι καὶ ἔμμισθοι, ἐπεὶ διά γε ὑμᾶς αὐτοὺς πάλαι ἃν ἀπολώλειτε.

Καὶ περὶ μὲν τῶν τότε πραχθέντων ἔχων ἔτι 50 πολλά λέγειν, καὶ ταῦτα ἡγοῦμαι πλείω τῶν ἱκανων είρησθαι αίτιος δ' ούτος, ωσπερ έωλοκρασίαν τινά μου της πονηρίας της έαυτοῦ καὶ τῶν άδικημάτων κατασκεδάσας, ην άναγκαιον ην προς τοὺς νεωτέρους τῶν πεπραγμένων ἀπολύσασθαι. παρηνώχλησθε δὲ ίσως, οἱ καὶ πρὶν ἐμὲ εἰπεῖν Καινής ότιοῦν εἰδότες τὴν τούτου τότε μισθαρνίαν. καί- 51 μης το εἶπέ που λέγων "ὁ τὴν ᾿Αλεξάνδρου ξενίαν ὀνει- κρών δίζων έμοί." έγώ σοι ξενίαν 'Αλεξάνδρου; πό- 🚟 θεν λαβόντι ἡ πῶς ἀξιωθέντι; οὖτε Φιλίππου ξένον οὖτ 'Αλεξάνδρου φίλον εἶποιμ' αν εγώ σε, ωτωμίσε ούχ ούτω μαίνομαι, εί μὴ καὶ τοὺς θεριστὰς καὶ είνει το τοὺς ἄλλο τι μισθοῦ πράττοντας φίλους καὶ ξένους δεί καλείν των μισθωσαμένων. άλλ' οὐκ 52 έστι ταῦτα πόθεν; πολλοῦ γε καὶ δεί. ἀλλὰ μισθωτὸν ἐγώ σε Φιλίππου πρότερον καὶ νῦν 'Αλεξάνδρου καλῶ, καὶ οὖτοι πάντες. εἰ δ' ἀπι-

^{66.} δ γὰρ μισαλέξανδρος νυνὶ φάσκων εἶναι καὶ τότε μισοφίλιππος Δημοσθένης, δ τὴν ξενίαν ἐμοὶ προφέρων τὴν ᾿Αλεξάν-δρου, γράφει ψήφισμα.

Washinsh στεις, ερώτησον αὐτούς. μαλλον δ' εγώ τοῦθ' ecciono ξωνώς ως ύπερ σου ποιήσω. πότερον ύμιν, δ ἄνδρες Αθη-Lucia 2 1 ναίοι, δοκεί μισθωτός Αἰσχίνης ή ξένος είναι λεξάνδρου; ἀκούεις ἃ λέγουσιν.

Βούλομαι τοίνυν ήδη καὶ περὶ τῆς γραφῆς Lina & Course, 53 α το καὶ διεξελθεῖν τὰ πε-Αισχίνης Καιπραγμέν έμαυτφ, ίνα καίπερ είδως Αισχίνης ομως ἀκούση δι ά φημι καὶ τούτων τῶν προτα πολλφ μειζόνων έτι τούτων δωρεων δίκαιος είναι τυγχάνειν. Καί μοι λέγε την γραφην αύτην λαβών.

ГРАФН.

[Επὶ Χαιρώνδου ἄρχοντος, ἐλαφηβολιῶνος ἔκτη ἱσταμένου, Αἰσχίνης 'Ατρομήτου Κοθωκίδης ἀπήνεγκε πρὸς τὸν ἄρχοντα παρανόμων κατά Κτησιφώντος του Λεωσθένους 'Αναφλυστίου, ότι έγραψε παράνομον ψήφισμα, ώς άρα δεί στεφανώσαι Δημοσθένην Δημοσθένους Παιανιέα χρυσφ στεφάνω, καὶ ἀναγορεῦσαι ἐν τῷ θεάτρῳ Διονυσίοις τοῖς μεγάλοις, τραγφδοῖς καινοις, ότι στεφανοι ὁ δημος Δημοσθένην Δημοσθένους Παιανιέα χρυσφ στεφάνφ άρετης ένεκα, και εύνοίας ης έχων διατελεί είς τε τοὺς Έλληνας ἄπαντας καὶ τὸν δῆμον τῶν ᾿Αθηναίων, καὶ άνδραγαθίας, καὶ διότι διατελεῖ πράττων καὶ λέγων τὰ βέλτιστα τῷ δήμφ καὶ πρόθυμός ἐστι ποιεῖν ὅ τι αν δύνηται ἀγαθόν, 55 πάντα ταῦτα ψευδη γράψας καὶ παράνομα, τῶν νόμων οὐκ ἐώντων πρώτον μεν ψευδεῖς γραφάς εἰς τὰ δημόσια γράμματα καταβάλλεσθαι, είτα τὸν ὑπεύθυνον στεφανοῦν (ἔστι Δημοσθένης τειχοποιὸς καὶ ἐπὶ τῶν θεωρικῶν τεταγμένος), ἔτι δὲ μὴ ἀναγορεύειν τὸν στέφανον ἐν τῷ θεάτρῳ Διονυσίοις τραγῳδῶν τῆ καινῆ, ἀλλ' έὰν μὲν ή βουλή στεφανοί, ἐν τῷ βουλευτηρίφ ἀνειπείν, ἐὰν δὲ

VV.II.IYA

4.

CJ.A.

Vista brit.

ή πόλις, εν Πυκνὶ εν τἢ εκκλησία. τίμημα τάλαντα πεντήκοντα. κλήτορες Κηφισοφῶν Κηφισοφῶντος 'Ραμνούσιος, Κλέων Κλέωνος Κοθωκίδης.]

^{11.} κατιδών δέ τις ταῦτα νομοθέτης τίθησι νόμον καὶ μάλα καλῶς ἔχοντα, τὸν διαρρήδην ἀπαγορεύοντα τοὺς ὑπευθύνους μὴ στεφανοῦν. καὶ ταῦτα οὕτως εὖ προκατειληφότος τοῦ νομοθέτου εὖρηνται κρείττονες λόγοι τῶν νόμων, οῦς εἰ μή τις ὑμῦν ἐρεῖ, λήσετε ἐξαπατηθέντες. τούτων γάρ τινες τῶν τοὺς ὑπευθύνους στεφανούντων παρὰ τοὺς νόμους οἱ μὲν φύσει μέτριοί εἰσιν, εἰ δή τις ἐστὶ μέτριος τῶν τὰ παράνομα γραφόντων ἀλλὶ οῦν προβάλλονταί γε τι πρὸ τῆς αἰσχύνης. προσεγγράφουσι γὰρ πρὸς τὰ ψηφίσματα στεφανοῦν τὸν ὑπεύθυνον, ἐπειδὰν λόγον καὶ εὐθύνας τῆς ἀρχῆς δῷ. 12. καὶ ἡ μὲν πόλις τὸ ἴσον ἀδίκημα ἀδικεῖ-

στέφανον κελευσαι, κοινωνείν μεν ήγουμαι καὶ τοῦτο τοῖς πεπολιτευμένοις, εἶτε ἄξιός εἰμι τοῦ στεφάνου καὶ της ἀναρρήσεως της έν τούτοις εἴτε καὶ μή, ἔτι μέντοι καὶ τοὺς νόμους δεικτέον εἶναί μοι δοκεί, καθ' οθς ταθτα γράφειν έξην τούτω. ούτωσὶ μέν, ὧ ἄνδρες 'Αθηναῖοι, δικαίως καὶ άπλως την ἀπολογίαν ἔγνωκα ποιεῖσθαι, βαδιοῦ-59 μαι δ' ἐπ' αὐτὰ ἃ πέπρακταί μοι. καί με μηδεὶς ύπολάβη ἀπαρτᾶν τὸν λόγον τῆς γραφῆς, ἐὰν εἰς Ελληνικάς πράξεις καὶ λόγους έμπέσω · ὁ γὰρ ly accident διώκων του ψηφίσματος το λέγειν και πράττειν τὰ ἄριστά με καὶ γεγραμμένος ταῦτα ὡς οὐκ άληθη, οδτός έστιν ό τούς περὶ άπάντων των F. deene έμοὶ πεπολιτευμένων λόγους οἰκείους καὶ ἀναγκαίους τη γραφή πεποιηκώς. είτα και πολλών προαιρέσεων οὐσῶν τῆς πολιτείας τὴν περὶ τὰς Έλληνικάς πράξεις είλόμην έγώ, ώστε καὶ τὰς ἀποδείξεις ἐκ τούτων δίκαιός εἰμι ποιείσθαι.

The senter-

60 Α μεν οὖν πρὸ τοῦ πολιτεύεσθαι καὶ δημηγορείν έμε προύλαβε καὶ κατέσχε Φίλιππος, έάσω. ούδεν γαρ ήγουμαι τούτων είναι προς έμε · α δ'

ται · προκαταλαμβάνονται γὰρ ἐπαίνοις καὶ στεφάνοις αἱ εὖθυναι · ο δε το ψήφισμα γράφων ενδείκνυται τοις ακούουσιν, ότι γέγραφε μεν παράνομα, αἰσχύνεται δε εφ' οις ἡμάρτηκε. Κτησιφων δε, ω * 'Αθηναίοι, ὑπερπηδήσας τὸν νόμον τὸν περὶ τῶν ὑπευθύνων κείμενον καὶ τὴν πρόφασιν, ἡν ἐγὼ ἀρτίως προείπον δμίν, ἀνελών, πρὶν λόγον, πρίν εὐθύνας δοῦναι, γέγραφε μεταξὺ Δημοσθένην ἄρχοντα στεφανοῦν.

αφ' ής ήμέρας ἐπὶ ταῦτα ἐπέστην ἐγὰ καὶ διεκω τηνικο λύθη, ταῦτα ἀναμνήσω καὶ τούτων ὑφέξω λόγον, τοσούτον ύπειπών. πλεονέκτημα, ω άνδρες 'Αθη- ιπίπ αλιπιτές ναιοι, μέγα υπηρξε Φιλίππω. παρά γάρ τοις 619 Διελ Έλλησιν, οὐ τισὶν ἀλλ' ἄπασιν ὁμοίως, φορὰν 🤼 [[[[]]]] προδοτών καὶ δωροδόκων καὶ θεοῖς έχθρων ἀνθρώ- ως τι ιοχ. πων συνέβη γενέσθαι τοσαύτην, όσην οὐδείς πω και και μετα πρότερον μέμνηται γεγονυΐαν ους συναγωνιστάς 💥 200 καὶ συνεργούς λαβών καὶ πρότερον κακώς τοὺς καλι εξεκαίθο Ελληνας έχοντας πρός έαυτούς καὶ στασιαστικώς πρώς έτι χειρον διέθηκε, τούς μεν έξαπατών, τοις δε διδούς, τοὺς δὲ πάντα τρόπον διαφθείρων, καὶ διέστησεν είς μέρη πολλά ένδς τοῦ συμφέροντος απασιν όντος, κωλύειν έκεινον μέγαν γίγνεσθαι. έν τοιαύτη δε καταστάσει καὶ έτι άγνοία τοῦ συν- 62 ισταμένου καὶ φυομένου κακοῦ τῶν ἀπάντων Ελλήνων όντων δεί σκοπείν ύμας, άνδρες 'Αθηναίοι, τί προσήκου ήν έλέσθαι πράττειν καὶ ποιείν την there πόλιν, καὶ τούτων λόγον παρ' έμοῦ λαβείν · ὁ γὰρ ένταθθα έαυτὸν τάξας τῆς πολιτείας εἰμὶ ἐγώ. πό- 63 τερον αὐτὴν έχρην, Αἰσχίνη, τὸ φρόνημα ἀφείσαν κουν, καὶ τὴν ἀξίαν τὴν αύτης ἐν τῆ Θετταλῶν καὶ Δο- Ιστιτο. λόπων τάξει συγκατακτᾶσθαι Φιλίππω την των 👡 Έλλήνων άρχὴν καὶ τὰ τῶν προγόνων καλὰ καὶ δίκαια ἀναιρείν; ἢ τοῦτο μὲν μὴ ποιείν, δεινὸν γαρ ώς άληθως, α δ' έώρα συμβησόμενα, εί μηδείς κωλύσει, καὶ προησθάνεθ', ώς ἔοικεν, ἐκ πολλοῦ, α ἐργίν in lation .

64 ταθτα περιιδείν γιγνόμενα; άλλὰ νθν έγωγε τὸν μάλιστα ἐπιτιμῶντα τοῖς πεπραγμένοις ἡδέως αν έροίμην, της ποίας μερίδος γενέσθαι την πόλιν έβούλετ' αν, πότερον της συναιτίας των συμβεβηκότων τοις Ελλησι κακών και αισχρών, ής αν Θετταλούς καὶ τούς μετὰ τούτων εἶποι τις, ἢ τῆς περιεωρακυίας ταῦτα γιγνόμενα ἐπὶ τῆ τῆς ἱδίας Polybria the πλεονεξίας έλπίδι, ης αν Αρκάδας και Μεσσηνί-65 ους καὶ ᾿Αργείους θείημεν. ἀλλὰ καὶ τούτων thereis . (2004) πολλοί, μαλλον δὲ πάντες, χειρον ἡμῶν ἀπηλλάinterest of the. to end in thinky χασιν. καὶ γὰρ εἰ μὲν ὡς ἐκράτησε Φίλιππος ῷχετ' εὐθέως ἀπιὼν καὶ μετὰ ταῦτ' ἢγεν ἡσυχίαν, γλη πιτημών φιχετ' εὐθέως ἀπιὼν καὶ μετὰ ταῦτ' ἦγεν ἡσυχίαν, Διάτουλ του μήτε τῶν αὐτοῦ συμμάχων μήτε τῶν ἄλλων 'Ελστα παιών λήνων μηδένα μηδέν λυπήσας, ην αν τις κατα <οὖμ≥ τῶν) ἐναντιωθέντων οῗς ἔπραττεν ἐκεῖνος μέμψις καὶ κατηγορία · εἰ δὲ ὁμοίως ἀπάντων τὸ ἀξίωμα, την ηγεμονίαν, την έλευθερίαν περιείλετο, μαλλον δὲ καὶ τὰς πολιτείας, ὅσων ἠδύνατο, πῶς οὐχ άπάντων ενδοξότατα ύμεις εβουλεύσασθε εμοί πεισθέντες:

βην, ἀεὶ περὶ πρωτείων καὶ τιμῆς καὶ δόξης ἀγωνιζομένην την πατρίδα, και πλείω και χρήματα καὶ σώματα ἀνηλωκυῖαν ὑπὲρ φιλοτιμίας καὶ τῶν πᾶσι συμφερόντων ή των ἄλλων Ελλήνων ὑπὲρ αύτων άνηλωκασιν έκαστοι, έωρων δ' αὐτὸν τὸν 67 Φίλιππον, πρὸς δυ ἢν ἡμιν ὁ ἀγών, ὑπὲρ ἀρχῆς 353 γεριών καὶ δυναστείας τὸν ὀφθαλμὸν ἐκκεκομμένον, τὴν κλείν κατεαγότα, την χείρα, το σκέλος πεπηρω-λοιπώ μετὰ τιμής καὶ δόξης ζήν; καὶ μὴν οὐδὲ 68 🛶 τοῦτό γε οὐδεὶς ἃν εἰπεῖν τολμήσαι, ὡς τῷ μὲν Τιλικό ἐν Πέλλη τοαφέντι γωρίω ἀδόξω τότε και ὅντι έν Πέλλη τραφέντι, χωρίω άδόξω τότε γε όντι καὶ μικρῷ, τοσαύτην μεγαλοψυχίαν προσῆκεν έγγενέσθαι, ὧστε της των Ελλήνων ἀρχης ἐπιθυμήσαι καὶ τοῦτ' είς τὸν νοῦν ἐμβαλέσθαι, ὑμῖν δ' οὖσιν 'Αθηναίοις καὶ κατὰ τὴν ἡμέραν ἐκάστην

ἐν πᾶσι καὶ λόγοις καὶ θεωρήμασι τῆς τῶν προ- λ. βωιαιως γόνων ἀρετῆς ὑπόμνημα θεωροῦσι τοσαύτην κα-ὑπομγημαθ καὶτως κίαν ὑπάρξαι, ὥστε τῆς ἐλευθερίας αὐτεπαγγέλ- ὑροῦν καὶτως τους ἐθελοντὰς παραχωρῆσαι Φιλίππω. οὐδ' ἄν ω Υλίτι κιαν τούνος ἐθελοντὰς παραχωρῆσαι Φιλίππω. οὐδ' ἄν ω Υλίτι κιαν καὶτως τὰ ἐκεῖνος ἔπραττεν ἀδικῶν καὶ καὶτως καὶτως ὑμῶς ἐναντιοῦσθαι δικαίως. τοῦτ' ἐποιεῖτε μὲν και τοῦς ἐξ ἀρχῆς, εἰκότως καὶ προσηκόντως, ἔγρα
βιεξιώς τους ἐξ ἀρχῆς, εἰκότως καὶ ἐγὼ καθ' οῦς ἐπολι
βιεξιώς τους καὶ συνεβούλευον καὶ ἐγὼ καθ' οῦς ἐπολι
βιεξιώς τους καὶτως καὶτοῦσος. ὁμολογῶ. ἀλλὰ τί ἐχρῆν με

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ποιείν; ήδη γάρ σ' έρωτω, πάντα τάλλ' άφείς, 'Αμφίπολιν, Πύδναν, Ποτίδαιαν, 'Αλόννησον · οὐ-70 δενὸς τούτων μέμνημαι. Σέρριον δὲ καὶ Δορίσκον καὶ τὴν Πεπαρήθου πόρθησιν καὶ οσ' ἄλλα ἡ πόλις ήδικείτο, οὐδ' εἰ γέγονεν οἶδα. καίτοι σύ 46404, τως κων γ' έφησθά με ταῦτα λέγοντα εἰς ἔχθραν ἐμβαλεῖν τουτουσί, Εὐβούλου καὶ ᾿Αριστοφῶντος καὶ Διοfyllables πείθους τῶν περὶ τούτων ψηφισμάτων ὄντων, οὐκ ἐμῶν, ὧ λέγων εὐχερῶς ὅ τι ἄν βουληθῆς. 7ι οὐδὲ νῦν περὶ τούτων ἐρῶ. ἀλλ' ὁ τὴν Εὔβοιαν έκείνος σφετεριζόμενος καὶ κατασκευάζων έπι-Sourstone τείχισμα ἐπὶ τὴυ ᾿Αττικήν, Γκαὶ Μεγάροις ἐπιχειguest antiol of affaire ρων, καὶ καταλαμβάνων 'Ωρεόν, καὶ κατασκάπτων Πορθμόν, καὶ καθιστάς ἐν μὲν ᾿Ωρεῷ Φιλιστίδην interesting. τύραννον ἐν δ' Ἐρετρία Κλείταρχον, καὶ τὸν Ἑλλήσποντον ὑφ' ἐαυτῷ ποιούμενος, καὶ Βυζάντιον πολιορκών, καὶ πόλεις Ἑλληνίδας ας μὲν ἀναιρών, είς ας δε τους φυγάδας κατάγων, πότερον ταῦτα πάντα ποιῶν ἠδίκει καὶ παρεσπόνδει καὶ ἔλυε Boiwina αι αφιείνε την εἰρήνην ή οὖ; καὶ πότερον φανηναί τινα εξωσιγε (τέω των Ἑλλήνων τον ταθτα κωλύσοντα ποιείν αὐτον 72 έχρην ή μή; εί μεν γάρ μη έχρην, άλλα την Μυσῶν λείαν καλουμένην τὴν Ἑλλάδα οὖσαν όφθηναι ζώντων καὶ ὄντων Αθηναίων, περιείρhe is Healing γασμαι μεν έγω περί τούτων είπων, περιείργαabout Inbrea σται δ' ή πόλις ή πεισθείσα έμοί, έστω δέ άδικήματα πάντα α πέπρακται και αμαρτήματα

έμά. εἰ δὲ ἔδει τινὰ τούτων κωλυτὴν φανῆναι, τίνα ἄλλον ἡ τὸν ᾿Αθηναίων δῆμον προσῆκε γενέσθαι; ταῦτα τοίνυν ἐπο<u>λιτευόμη</u>ν ἐγώ, καὶ ὁρῶν τως τ καταδουλούμενον πάντας άνθρώπους έκεινον ήναντιούμην, καὶ προλέγων καὶ διδάσκων μὴ προίε- $\widetilde{\mathcal{Z}}_{a}$ σθαι διετέλουν.

Καὶ μὴν τὴν εἰρήνην γ' ἐκείνος ἔλυσε τὰ πλοία 73 ωμως λαβών, οὐχ ἡ πόλις, Αἶσχίνη. Φέρε δὲ αὐτὰ τὰ ψηφίσματα καὶ τὴν ἐπιστολὴν τὴν τοῦ Φιλίππου, καὶ λέγε ἐφεξης · ἀπὸ γὰρ τούτων, τίς τίνος αἴτιός ἐστι, γενήσεται φανερόν.

and 61,,141 花園 見込 culture dente 286.211711 ituals Hame idle γ_{1} .

ΨΗΦΙΣΜΑ.

[Επὶ ἄρχοντος Νεοκλέους, μηνὸς βοηδρομιῶνος, ἐκκλησία σύγ hubsbly. κλητος ύπὸ στρατηγών, Ευβουλος Μνησιθέου Κόπριος είπεν, αυθ κα ad u επειδή προσήγγειλαν οι στρατηγοί εν τή εκκλησία ως αρα Λεω detail, lleds δάμαντα τὸν ναύαρχον καὶ τὰ μετ' αὐτοῦ ἀποσταλέντα σκάφη καλ κίνη είκοσι έπὶ τὴν τοῦ σίτου παραπομπὴν εἰς Ελλήσποντον ὁ παρὰ Ιναίου βρείο Φιλίππου στρατηγός 'Αμύντας καταγήσχεν είς Μακεδονίαν καὶ έν φυλακή έχει, επιμεληθήναι τους πρυτάνεις και τους στρατηγούς όπως ή βουλή συναχθώσι καὶ αίρεθώσι πρέσβεις πρὸς Φίλιππον, οι παραγενόμενοι διαλέξονται πρὸς αὐτὸν περὶ τοῦ ἀφεθήναι τὸν 74 ναύαρχον καὶ τὰ πλοῖα καὶ τοὺς στρατιώτας. καὶ εἰ μὲν δί άγνοιαν ταθτα πεποίηκεν ὁ ᾿Αμύντας, ὅτι οὐ μεμψιμοιρεῖ ὁ δῆμος οὐδέν · εἰ δέ τι πλημμελοῦντα παρὰ τὰ ἐπεσταλμένα λαβών, ὅτι έπισκεψάμενοι 'Αθηναίοι έπιτιμήσουσι κατά την της όλιγωρίας άξίαν. εὶ δὲ μηδέτερον τούτων ἐστίν, άλλ' ιδία άγνωμονοῦσιν η ὁ ἀποστείλας η ὁ ἀπεσταλμένος, καὶ λέγειν, ἵνα αἰσθανόμενος δ δήμος βουλεύσηται τί δει ποιείν.]

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75 Τοῦτο μὲν τοίνυν τὸ ψήφισμα Εὖβουλος ἔγραψεν, οὐκ ἐγώ, τὸ δ' ἐφεξῆς ᾿Αριστοφῶν, εἶθ᾽ Ἡγήσιππος, εἶτ᾽ ᾿Αριστοφῶν πάλιν, εἶτα Φιλοκράτης, εἶτα Κηφισοφῶν, εἶτα πάντες ἐγὼ δ᾽ οὐδὲν περὶ τούτων. Λέγε.

ΨΗΦΙΣΜΑΤΑ.

[Επὶ Νεοκλέους ἄρχοντος, βοηδρομιῶνος ἔνη καὶ νέα, βουλης γνώμη, πρυτάνεις καὶ στρατηγοὶ ἐχρημάτισαν τὰ ἐκ τῆς ἐκκλησίας ἀνενεγκόντες, ὅτι ἔδοξε τῷ δήμῳ πρέσβεις ἐλέσθαι πρὸς Φίλιππον περὶ τῆς τῶν πλοίων ἀνακομιδῆς καὶ ἐντολὰς δοῦναι κατὰ τὰ ἐκ τῆς ἐκκλησίας ψηφίσματα. καὶ εἴλοντο τούσδε, Κηφισοφῶντα Κλέωνος ἀναφλύστιον, Δημόκριτον Δημοφῶντος ἀναγυράσιον, Πολύκριτον ἀπημάντου Κοθωκίδην. πρυτανεία φυλῆς Ἱπποθοωντίδος, ἀριστοφῶν Κολυττεὺς πρόεδρος εἶπεν.]

ΕΠΙΣΤΟΛΗ ΦΙΛΙΠΠΟΥ.

77 [Βασιλεὺς Μακεδόνων Φίλιππος 'Αθηναίων τῆ βουλῆ καὶ τῷ δήμῳ χαίρειν. παραγενόμενοι πρὸς ἐμὲ οἱ παρ' ὑμῶν πρεσβευταί, Κηφισοφῶν καὶ Δημόκριτος καὶ Πολύκριτος, διελέγοντο

περὶ τῆς τῶν πλοίων ἀφέσεως ὧν ἐναυάρχει Λαομέδων. όλου μεν ουν εμοιγε φαίνεσθε εν μεγάλη ευηθεία εσεσθαι, εί γ' οἶεσθ' ἐμὲ λανθάνειν ὅτι ἐξαπεστάλη ταῦτα τὰ πλοῖα πρόφασιν μεν ώς τον σίτον παραπέμψοντα εκ τοῦ Ἑλλησπόντου είς Λημνον, βοηθήσοντα δὲ Σηλυμβριανοῖς τοῖς ὑπ' ἐμοῦ μὲν πολιορκουμένοις, οὐ συμπεριειλημμένοις δὲ ἐν ταῖς τῆς φιλίας κοινῆ κειμέναις ήμιν συνθήκαις. και ταθτα συνετάχθη τῷ ναυάρχφ ἄνευ μεν 78 τοῦ δήμου τοῦ ᾿Αθηναίων, ὑπὸ δέ τινων ἀρχόντων καὶ ἐτέρων ἰδιωτων μεν νῦν ὄντων, ἐκ παντὸς δὲ τρόπου βουλομένων τὸν δημον αντί της νύν ύπαρχούσης προς έμε φιλίας τον πόλεμον αναλαβείν, πολλώ μάλλον φιλοτιμουμένων τοῦτο συντετελέσθαι ή τοῖς Σηλυμβριανοίς βοηθήσαι. καὶ ὑπολαμβάνουσιν αὐτοίς τὸ τοιοῦτο πρόσοδον έσεσθαι · οὐ μέντοι μοι δοκεί τοῦτο χρήσιμον ὑπάρχειν οὖθ' ὑμῶν οὖτ' ἐμοί. διόπερ τά τε νῦν καταχθέντα πλοῖα πρὸς ήμας αφίημι ύμιν, και του λοιπου, έαν βούλησθε μη έπιτρέπειν τοῖς προεστηκόσιν υμών κακοήθως πολιτεύεσθαι, άλλ' ἐπιτιματε, πειράσομαι κάγω διαφυλάττειν την ειρήνην. εὐτυχείτε.]

Ένταθθ' οὐδαμοῦ Δημοσθένην γέγραφεν, οὐδ' 79 αἰτίαν οὐδεμίαν κατ' ἐμοῦ. τί ποτ' οὖν τοῦς ἄλλοις ἐγκαλῶν τῶν ἐμοὶ πεπραγμένων οὐχὶ μέμνηται; ὅτι τῶν ἀδικημάτων ἃν ἐμέμνητο τῶν αὐτοῦ, εἴ τι περὶ ἐμοῦ γεγράφει · τούτων γὰρ εἰχόμην ἐγὼ καὶ τούτοις ἠναντιούμην. καὶ πρῶτον μὲν τὴν εἰς Πελοπόννησον πρεσβείαν ἔγραψα, ὅτε πρῶτον ἐκεῖνος εἰς Πελοπόννησον παρεδύετο, εἶτα τὴν εἰς Εὐβοιαν, ἡνίκ' Εὐβοίας ἤπτετο, εἶτα τὴν ἐκ' ᾿Ωρεὸν ἔξοδον, οὐκέτι πρεσβείαν, καὶ τὴν εἰς Ἐρέτριαν, ἐπειδὴ τυράννους ἐκεῖνος ἐν ταύταις ταῦς πόλεσι κατέστησεν. μετὰ ταῦτα δὲ τοὺς 80

άποστόλους ἄπαντας ἀπέστειλα, καθ' ους Χερρόνησος ἐσώθη καὶ Βυζάντιον καὶ πάντες οἱ σύμμαχοι. έξ ων υμίν μέν τὰ κάλλιστα, ἔπαινοι δόξαι τιμαὶ στέφανοι χάριτες, παρὰ τῶν εὖ πεπονθότων ύπηρχον, των δ' άδικουμένων τοις μέν ύμιν τότε πεισθείσιν ή σωτηρία περιεγένετο, τοίς δ' όλιγωρήσασι τὸ πολλάκις ὧν ὑμεῖς προείπατε μεμνησθαι, καὶ νομίζειν ύμας μη μόνον εύνους ξαυτοῖς ἀλλὰ καὶ φρονίμους ἀνθρώπους καὶ μάντεις είναι · πάντα γὰρ ἐκβέβηκεν ἃ προείπατε. 8ι καὶ μὴν ὅτι πολλὰ μὲν ἄν χρήματα ἔδωκε Φιλιστίδης ὤστ' ἔχειν 'Ωρεόν, πολλὰ δὲ Κλείταρχος ωστ' έχειν Ἐρέτριαν, πολλά δ' αὐτὸς ὁ Φίλιππος ωστε ταθθ' ὑπάρχειν ἐφ' ὑμᾶς αὑτῷ καὶ περὶ τῶν άλλων μηδεν έξελέγχεσθαι μηδ' α ποιων ήδίκει μηδένα έξετάζειν πανταχοῦ, οὐδεὶς άγνοεῖ, καὶ 82 πάντων ήκιστα σύ οί γὰρ παρὰ τοῦ Κλειτάρχου καὶ τοῦ Φιλιστίδου τότε πρέσβεις δεῦρ' ἀφικνούμενοι παρά σοὶ κατέλυον, Αἰσχίνη, καὶ σὺ προύξένεις αὐτῶν : οΰς ή μὲν πόλις ὡς ἐχθροὺς καὶ

^{218.} την δ' έμην σιωπήν, ὧ Δημόσθενες, ή τοῦ βίου μετριότης παρεσκεύασεν · ἀρκεῖ γάρ μοι μικρὰ καὶ μειζόνων αἰσχρῶς οὖκ ἐπιθυμῶ, ὥστε καὶ σιγῶ καὶ λέγω βουλευσάμενος, ἀλλ' οὖκ ἀναγκαζόμενος ὑπὸ τῆς ἐν τῆ φύσει δαπάνης. σὰ δ', οἶμαι, λαβῶν μὲν σεσίγηκας, ἀναλώσας δὲ κέκραγας. λέγεις δὲ οὖχ ὁπόταν σοι δοκῆ οὖδ' ἃ βούλει, ἀλλ' ὁπόταν οἱ μισθοδόται σοι προστάττωσιν · οὖκ αἰσχύνη δὲ ἀλαζονευόμενος, ἃ παραχρῆμα ἐξελέγχη ψευδόμενος.

οὖτε δίκαια οὖτε συμφέροντα λέγοντας ἀπήλασε, σοὶ δ' ἦσαν φίλοι. οὐ τοίνυν ἐπράχθη τούτων οὐδέν, ὧ βλασφημῶν περὶ ἐμοῦ καὶ λέγων ὡς σιωπῶ μὲν λαβών, βοῶ δ' ἀναλώσας. σύ, άλλα βοάς μεν έχων, παύσει δε οὐδέποτ, έαν μή σε οδτοι παύσωσιν ατιμώσαντες τήμερον. στεφανωσά<u>ντων</u> τοίνυν ύμῶν ἐμὲ ἐπὶ τούτοις τότε, βρασιος καὶ γράψαντος Αριστονίκου τὰς αὐτὰς συλλαβὰς σω άσπερ ούτοσὶ Κτησιφων νῦν γέγραφε, καὶ ἀναρ- τος ρηθέντος εν τῷ θεάτρῷ τοῦ στεφάνου, καὶ δευτέ- και ρου κηρύγματος ήδη μοι τούτου γιγνομένου, ούτ αντείπεν Αίσχίνης παρών ούτε τον είπόντα έγρα- 339 Dousmale ψατο. Καί μοι λέγε καὶ τοῦτο τὸ ψήφισμα λαβών. + hyturdes

ΨΗΦΙΣΜΑ. -

[Επὶ Χαιρώνδου Ἡγέμονος ἄρχοντος, γαμηλιῶνος ἔκτη ἀπιόντος, φυλής πρυτανευούσης Λεοντίδος, Αριστόνικος Φρεάρριος είπεν, επειδή Δημοσθένης Δημοσθένους Παιανιεύς πολλάς καὶ μεγάλας χρείας παρέσχηται τῷ δήμῳ τῷ ᾿Αθηναίων καὶ πολλοῖς τῶν συμμάχων καὶ πρότερον, καὶ ἐν τῷ παρόντι καιρῷ βεβοήθηκε διὰ τῶν ψηφισμάτων καί τινας τῶν ἐν τἢ Εὐβοία πόλεων ἠλευθέρωκε, καὶ διατελεῖ εὖνους ὧν τῷ δήμω τῷ ᾿Αθηναίων, καὶ λέγει καὶ πράττει ο τι ἃν δύνηται ἀγαθὸν ὑπέρ τε αὐτῶν ᾿Αθηναίων καὶ τῶν ἄλλων Ἑλλήνων, δεδόχθαι τῆ βουλῆ καὶ τῷ δήμῳ τῷ ᾿Αθηναίων έπαινέσαι Δημοσθένην Δημοσθένους Παιανιέα καὶ στεφα- Ιλιάδο κονέ νωσαι χρυσφ στεφάνω, και άναγορευσαι τον στέφανον έν τῷ θεικε !! !!!! θεάτρω, τραγωδοίς καινοίς, της δε άναγορεύσεως του στεφάνου έπιμεληθήναι την πρυτανεύουσαν φυλην και τον άγωνοθέτην, είπεν 'Αριστόνικος Φρεάρριος.]

digally yet 84 Leve, this is called the 2th next disensein Tortal 22

Sor, in the

other way.

Lucalin 85 Εστιν οὖν ὄστις ὑμῶν οἶδέ τινα αἰσχύνην τῆ liès in كالهم عوكات πόλει συμβασαν δια τοῦτο τὸ ψήφισμα ή χλευ-GOTIV. Does ^{ενα}σμόν ή γέλωτα, α νῦν οὖτος ἔφη συμβήσεσθαι, hur ? έὰν ἐγὼ στεφανῶμαι; καὶ μὴν ὅταν ἢ νέα καὶ γνώριμα πασι τα πράγματα, έάν τε καλώς έχη, χάριτος τυγχάνει, ἐάν θ' ὡς ἐτέρως, τιμωρίας. Inlienting exercis. φαίνομαι τοίνυν έγω χάριτος τετυχηκώς τότε, καὶ Hot the relinary the advert οὐ μέμψεως οὐδὲ τιμωρίας. Οὐκοῦν μέχρι μὲν τῶν χρόνων ἐκείνων, ἐν οἷς of article. 86 T (ablative)

ταῦτ' ἐπράχθη, πάντας ἀνωμολόγημαι τὰ ἄριστα T charged to S. πράττειν τη πόλει, τῷ νικᾶν, ὅτ᾽ ἐβουλεύεσθε, λέγων καὶ γράφων, τῷ καταπραχθηναι τὰ γραφέντα καὶ στεφάνους έξ αὐτῶν τῆ πόλει καὶ ἐμοὶ καὶ πᾶσι γενέσθαι, τῷ θυσίας τοῖς θεοῖς καὶ προσόδους ώς αγαθών τούτων όντων ύμας πεποιήσθαι.

'Επειδή τοίνυν ἐκ τῆς Εὐβοίας ὁ Φίλιππος ὑφ' ύμων έξηλάθη, τοις μεν οπλοις, τη δε πολιτεία καὶ τοις ψηφίσμασι, κάν διαρραγωσί τινες τούτων, ac this time ύπ' έμου, ἔτερον κατὰ τῆς πόλεως ἐπιτειχισμὸν La Regard έζήτει. ὁρῶν δ' ὅτι σίτφ πάντων ἀνθρώπων βτη εξε πλείστω χρώμεθ' ἐπεισάκτω, βουλόμενος τῆς σιin inclitary ιτοπομπίας κύριος γενέσθαι, παρελθών έπὶ Θράυπέρως κης Βυζαντίους συμμάχους όντας αυτώ το μέν of made ? πρώτον ήξίου συμπολεμεῖν τὸν πρὸς ὑμᾶς πόλεμον, ως δ' οὐκ ήθελον οὐδ' ἐπὶ τούτοις ἔφασαν την συμμαχίαν πεποιησθαι, λέγοντες άληθη, χάκαι καὶ μηχανήματ'

2 My & Kapaka 1) heals logether his short syllible 2) xapas in classical author used only ! post while xapa Kuna in used be mulate hallisade impero he altremeticos pert έπιστήσας έπολιόρκει. τούτων δε γιγνομένων 88 ο τι μεν προσηκε ποιείν ύμας, οὐκ ἐπερωτήσω: δηλον γάρ έστιν απασιν. άλλα τίς ήν ο βοηθήσας τοις Βυζαντίοις και σώσας αὐτούς; τίς ὁ κωλύσας τὸν Ελλήσποντον άλλοτριωθήναι κατ' έκείνους τοὺς χρόνους; ὑμεῖς, ὧ ἀνδρες 'Αθηναίοι. τὸ δ' ὑμεῖς ὅταν λέγω, τὴν πόλιν λέγω. τίς δ' ὁ τῆ πόλει λέγων καὶ γράφων καὶ πράττων καὶ άπλῶς ξαυτὸν εἰς τὰ πράγματα ἀφειδῶς δούς; έγώ. ἀλλὰ μὴν ἡλίκα ταῦτα ἀφέλησεν ἄπαντας, 89 οὐκέτ' ἐκ τοῦ λόγου δεῖ μαθεῖν, ἀλλ' ἔργφ πεπείρασθε· ὁ γὰρ τότε ἐνστὰς πόλεμος ἄνευ τοῦ καλην δόξαν ένεγκειν έν πασι τοις κατά τον βίον άφθονωτέροις καὶ εὐωνοτέροις διηγεν ύμας της νῦν εἰρήνης, ην οὖτοι κατὰ της πατρίδος τηροῦσιν οί χρηστοί ἐπὶ ταῖς μελλούσαις ἐλπίσιν, ὧν διαμάρτοιεν, καὶ μετάσχοιεν ὧν ύμεις οι τὰ βέλ-ζετι το τιστα βουλόμενοι τοὺς θεοὺς αἰτεῖτε, μὴ μετα- τειτική δοίεν ύμιν ων αὐτοὶ προήρηνται. Λέγε δ' αὐτοις ε κατοις καὶ τοὺς τῶν Βυζαντίων στεφάνους καὶ τοὺς τως Μρα τ τῶν Περινθίων, οἶς ἐστεφάνουν ἐκ τούτων τὴν ૬.5324 πόλιν.

^{256.} ἀλλ' εἰς τὴν ἀλαζονείαν ἀποβλέψαντες, ὅταν φῆ Βυζαντίους μὲν ἐκ τῶν χειρῶν πρεσβεύσας ἐξελέσθαι τοῦ Φιλίππου, ἀποστῆσαι δὲ ᾿Ακαρνᾶνας, ἐκπλῆξαι δὲ Θηβαίους δημηγορήσας οἶεται γὰρ ὑμᾶς εἰς τοσοῦτον εἰηθείας ῆδη προβεβηκέναι, ὥστε καὶ ταῦτα ἀναπεισθήσεσθαι, ὥσπερ Πειθὼ τοέφοντας, ἀλλ' οὐ συκοφάντην ἄνθρωπον ἐν τῆ πόλει.

ΨΗΦΙΣΜΑ ΒΥΖΑΝΤΙΩΝ.

[Επὶ ἱερομνάμονος Βοσπορίχω Δαμάγητος ἐν τὰ ἀλία ἔλεξεν, έκ τας βωλας λαβων ρήτραν. Έπειδη ὁ δαμος ὁ Αθηναίων έν τε τοις προγεγεναμένοις καιροίς εὐνοέων διατελεί Βυζαντίοις καί τοις συμμάχοις και συγγενέσι Περινθίοις και πολλάς και μεγάλας χρείας παρέσχηται, έν τε τῷ παρεστακότι καιρῷ Φιλίππω τῶ Μακεδόνος επιστρατεύσαντος επί τὰν χώραν καὶ τὰν πόλιν επ' άναστάσει Βυζαντίων καὶ Περινθίων καὶ τὰν χώραν δαίοντος καὶ δενδροκοπέοντος, βοηθήσας πλοίοις έκατὸν καὶ εἶκοσι καὶ σίτω καὶ βέλεσι καὶ ὁπλίταις ἐξείλετο άμὲ ἐκ τῶν μεγάλων κινδύνων καὶ ἀποκατέστασε τὰν πάτριον πολιτείαν καὶ τὼς νόμως καὶ τὼς 91 τάφως, δεδόχθω τῷ δάμω τῷ Βυζαντίων καὶ Περινθίων 'Αθηναίοις δόμεν ἐπιγαμίαν, πολιτείαν, ἔγκτασιν γᾶς καὶ οἰκιᾶν, προεδρίαν ἐν τοις άγωσι, πόθοδον ποτί τὰν βωλάν καὶ τὸν δάμον πράτοις μετὰ τὰ ἱερά, καὶ τοῖς κατοικεῖν ἐθέλουσι τὰν πόλιν ἀλειτουργήτοις ημεν πασάν τάν λειτουργιάν · στάσαι δὲ καὶ εἰκόνας τρεῖς ἐκκαιδεκαπήχεις εν τῷ Βοσπορίω, στεφανούμενον τὸν Δᾶμον τὸν Αθηναίων ύπὸ τῶ δάμω τῶ Βυζαντίων καὶ Περινθίων · ἀποστείλαι δὲ καὶ θεωρίας ἐς τὰς ἐν τὰ Ἑλλάδι πανηγύριας, Ἰσθμια καὶ Νέμεα καὶ Ὀλύμπια καὶ Πύθια, καὶ ἀνακαρῦξαι τὼς στεφάνως ὡς ἐστεφάνωται ὁ δαμος ὁ Αθηναίων ὑφ' ἡμῶν, ὅπως ἐπιστέωνται οἱ Έλλανες πάντες 'Αθηναίων άρετὰν καὶ τὰν Βυζαντίων καὶ Περινθίων εύχαριστίαν.]

92 Λέγε καὶ τοὺς παρὰ τῶν ἐν Χερρονήσω στεφάνους.

ΨΗΦΙΣΜΑ ΧΕΡΡΟΝΗΣΙΤΩΝ.

[Χερρονησιτών οἱ κατοικοῦντες Σηστὸν Ἐλεοῦντα Μάδυτον ᾿Αλωπεκόννησον στεφανοῦσιν ᾿Λθηναίων τὴν βουλὴν καὶ τὸν δῆμον χρυσῷ στεφάνῳ ἀπὸ ταλάντων ἔξήκοντα, καὶ Χάριτος βωμὸν ἱδρύονται καὶ Δήμου ᾿Αθηναίων, ὅτι πάντων μεγίστου ἀγαθῶν

παραίτιος γέγονε Χερρονησίταις, έξελόμενος έκ της Φιλίππου καὶ άποδούς τὰς πατρίδας, τοὺς νόμους, τὴν ἐλευθερίαν, τὰ ἱερά. καὶ ἐν τῷ μετὰ ταῦτα αἰῶνι παντὶ οὐκ ἐλλείψει εὐχαριστῶν καὶ ποιών ο τι αν δύνηται αγαθόν. ταθτα εψηφίσαντο εν τῷ κοινῷ βουλευτηρίω.]

Οὐκοῦν οὐ μόνον τὸ Χερρόνησον καὶ Βυζάντιον 93 σῶσαι, οὐδὲ τὸ κωλῦσαι τὸν Ἑλλήσποντον ὑπὸ Φιλίππω γενέσθαι τότε, οὐδὲ τὸ τιμᾶσθαι τὴν. πόλιν έκ τούτων ή προαίρεσις ή έμη και ή πολι- τρικούς τ τεία διεπράξατο, άλλα και πασιν έδειξεν ανθρώποις τήν τε τής πόλεως καλοκαγαθίαν καὶ τήν Φιλίππου κακίαν. ὁ μέν γὰρ σύμμαχος ὧν τοις Βυζαντίοις πολιορκών αὐτούς έωρατο ύπὸ πάντων, οδ τί γένοιτ' αν αισχιον η μιαρώτερον; υμείς δ' 94 με οί καὶ μεμψάμενοι πολλά καὶ δίκαια αν ἐκείνοις εἰκότως περὶ ὧν ἡγνωμονήκεσαν εἰς ὑμᾶς ἐν τοῖς καθε ξμπροσθεν χρόνοις, οὐ μόνον οὐ μνησικακοῦντες work οὐδὲ προϊέμενοι τοὺς ἀδικουμένους ἀλλὰ καὶ σώτ μέρως ζοντες έφαίνεσθε, έξ ων δόξαν καὶ εὖνοιαν παρά πάντων έκτασθε. καὶ μὴν ὅτι μὲν πολλοὺς ἐστεφανώκατ' ήδη των πολιτευομένων, απαντες ίσασι. δι' οντινα δ' άλλον ή πόλις έστεφάνωται, σύμβουλον λέγω καὶ ρήτορα, πλην δι' ἐμέ, οὐδ' αν είς είπειν έχοι.

Ίνα τοίνυν καὶ τὰς βλασφημίας, ᾶς κατὰ τῶν 95 μαικος... Εὐβοέων καὶ τῶν Βυζαντίων ἐποιήσατο, εἴ τι δυσχερες αὐτοῖς ἐπέπρακτο πρὸς ὑμᾶς ὑπομιμνή- Το Απο

σκων, συκοφαντίας οὖσας ἐπιδείξω μὴ μόνον τῷ

ψευδεις είναι (τοῦτο μεν γὰρ ὑπάρχειν ὑμᾶς είδότας ήγουμαι) άλλὰ καὶ τῷ, εἰ τὰ μάλιστ' ήσαν άληθεῖς, οὖτως ὡς ἐγὼ κέχρημαι τοῖς πράγμασι συμφέρειν χρήσασθαι, εν ή δύο βούλομαι των καθ' ύμας πεπραγμένων καλών τη πόλει διεξελθείν, καὶ ταῦτ' ἐν βραχέσιν καὶ γὰρ ἄνδρα ἰδία καὶ πόλιν κοινῆ πρὸς τὰ κάλλιστα τῶν ὑπαρχόνικω 96 νων ἀεὶ δεῖ πειρᾶσθαι τὰ λοιπὰ πράττειν. the fran τοίνυν, ἄνδρες 'Αθηναῖοι, Λακεδαιμονίων γῆς καὶ θαλάττης ἀρχόντων καὶ τὰ κύκλφ τῆς Αττικῆς κατεχόντων άρμοσταις και φρουραις, Ευβοιαν, Τάναγραν, τὴν Βοιωτίαν ἄπασαν, Μέγαρα, Αἴγιναν, Κλεωνάς, άλλας νήσους, οὐ ναῦς, οὐ τείχη της πόλεως τότε κτησαμένης, έξήλθετε εἰς Αλίαρτον καὶ πάλιν οὐ πολλαῖς ἡμέραις ὕστερον εἰς Κόρινθον, τῶν τότε ᾿Αθηναίων πόλλ᾽ ἄν ἐχόντων μνησικακήσαι καὶ Κορινθίοις καὶ Θηβαίοις τῶν περὶ τὸν Δεκελεικὸν πόλεμον πραχθέντων · ἀλλ' 97 οὐκ ἐποίουν τοῦτο, οὐδ' ἐγγύς. καίτοι τότε ταῦτα άμφότερα, Αισχίνη, οὖθ' ὑπὲρ εὐεργετῶν ἐποίουν οὖτ' ἀκίνδυνα έώρων. ἀλλ' οὐ διὰ ταῦτα προζεντο τοὺς καταφεύγοντας ἐφ' ἐαυτούς, ἀλλ' ὑπὲρ εὐδοξίας καὶ τιμης ήθελον τοῖς δεινοῖς αύτοὺς διδόναι, όρθως καὶ καλως βουλευόμενοι. πέρας μὲν γὰρ Αρμελικοτίκος ἄπασιν ἀνθρώποις ἐστὶ τοῦ βίου θάνατος, καν ἐν

48 tate are the

same.

This harrage commented in . Harlocatio, o'KIOKO Smell room | house Didyma, Oliviones - brid eage bird about houself of in brid -

οἰκίσκω τις αύτὸν καθείρξας τηρή. δεί δὲ τοὺς

άγαθούς ἄνδρας έγχειρείν μεν ἄπασιν άεὶ τοίς καλοίς, την άγαθην προβαλλομένους έλπίδα, φέρειν δ' ο τι αν ο θεος διδώ γενναίως. ταθτ' εποί- 98 while ουν οἱ ὑμέτεροι πρόγονοι, ταῦθ' ὑμεῖς οἱ πρεσβύ-μαι τεροι, οι Λακεδαιμονίους ου φίλους όντας ουδ' εὐεργέτας, ἀλλὰ πολλὰ τὴν πόλιν ἡμῶν ἠδικηκότας καὶ μεγάλα, ἐπειδὴ Θηβαῖοι κρατήσαντες ἐν Λεύκτροις ἀνελεῖν ἐπεχείρουν, διεκωλύσατε, οὐ φοβηθέντες την τότε Θηβαίοις ρώμην καὶ δόξαν ύπάρχουσαν, οὐδ' ὑπὲρ οἷα πεποιηκότων ἀνθρώ- 369 κε πων κινδυνεύσετε διαλογισάμενοι. καὶ γάρ τοι 99 ** Μιεπίτ ότιοῦν τις εἰς ὑμᾶς ἐξαμάρτη, τούτων τὴν ὀργὴν είς τάλλα έχετε, αν δ' ύπερ σωτηρίας ή έλευθερίας κίνδυνός τις αὐτοὺς καταλαμβάνη, οὖτε μνησικακήσετε οὖθ' ὑπολογιεῖσθε. καὶ οὖκ ἐπὶ τούτων μόνον ούτως ἐσχήκατε, ἀλλὰ πάλιν σφετεριζομένων Θηβαίων την Εύβοιαν οὐ περιείδετε, τη οίδο οὐδ' ὧν ὑπὸ Θεμίσωνος καὶ Θεοδώρου περὶ 'Ωρω- ὧ πον ηδίκησθε ανεμνήσθητε, αλλ' έβοηθήσατε καὶ 📉 357μετούτοις, τῶν ἐθελοντῶν τότε τριηράρχων πρῶτον %γενομένων τη πόλει, ων είς ην έγω. δ άλλ' οὐπω α περί τούτων. καὶ καλὸν μεν ἐποιήσατε καὶ τὸ 103 ξετί σωσαι την νησον, πολλώ δ' έτι τούτου κάλλιον αλλι τὸ καταστάντες κύριοι καὶ τῶν σωμάτων καὶ τῶν αετ πόλεων ἀποδοῦναι ταῦτα δικαίως αὐτοῖς τοῖς έξη- ε μαρτηκόσιν είς ύμας, μηδεν ων ηδίκησθε ύπολο-

γισάμενοι. μυρία τοίνυν έτερα είπειν έχων παραλείπω, ναυμαχίας, έξόδους πεζάς, στρατείας καὶ

My slem advilled. (2000)
I citying velyed o

πάλαι γεγονυίας καὶ νῦν ἐφ' ἡμῶν αὐτῶν, ἃς ἁπάσας ή πόλις της των άλλων Ελλήνων έλευθερίας 101 καὶ σωτηρίας πεποίηται. εἶτ' έγὼ τεθεωρηκὼς έν τοσούτοις καὶ τοιούτοις τὴν πόλιν ὑπὲρ τῶν τοις άλλοις συμφερόντων έθέλουσαν άγωνίζεσθαι, ύπερ αὐτης τρόπον τινά της βουλης οὖσης τί έμελλον κελεύσειν ή τί συμβουλεύσειν αὐτή Denothere ποιείν; μνησικακείν νη Δία πρός τους βουλοis fulling the μένους σώζεσθαι, καὶ προφάσεις ζητεῖν δι' ας lego of the alherians, c.s. **ἄπαντα προησόμεθα. καὶ τίς οὐκ αν ἀπέκτεινέ** nudeservedly με δικαίως, εἴ τι τῶν ὑπαρχόντων τῆ πόλει καλῶν annifit scene Timp them λόγω μόνον καταισχύνειν ἐπεχείρησα; ἐπεὶ τό γε έργον οὐκ αν ἐποιήσαθ' ὑμεῖς, ἀκριβῶς οἶδ' έγω · εί γὰρ ήβούλεσθε, τί ἦν ἐμποδών; οὐκ

έξην; οὐχ ὑπηρχον οἱ ταῦτ' ἐροῦντες οὖτοι; Βούλομαι τοίνυν ἐπανελθεῖν ἐφ' ἃ τούτων ἑξῆς παιχρήτη. ἐπολιτευόμην καὶ σκοπείτε ἐν τούτοις πάλιν αὖ, ace. Loui τί τὸ τῆ πόλει βέλτιστον ἦν. ὁρῶν γάρ, ὧ ἄνδρες manganes, 2 Αhetaηναῖοι, τὸ ναυτικὸν ὑμῶν καταλυόμενον, καὶ 5 a 6 a even 10 ambie of fill τούς μεν πλουσίους απελείς από μικρών αναλωnot a trireme. μάτων γιγνομένους, τοὺς, δὲ μέτρια ἡ μικρὰ κεof the brivateers κτημένους των πολιτων απολλύοντας, έτι δ' ύστεin ma man 1. 1819. ath ham ρίζουσαν έκ τούτων την πόλιν των καιρών, έθηκα Wetters. State formited νόμον καθ' δυ μέν τὰ δίκαια ποιεῖν ἠνάγκασα half certain mul frieging, τοὺς πλουσίους, τοὺς δὲ πένητας ἔπαυσ ἀδικου εἰθμεὶ frei the strenting friendla. A affection the enferse could at his roll and the most making the state of the season and the transfer and the form about the friends and the friends of the season while the hide of the season friends and the form the season and the first mother than the form abolist. 12000 caned a law that every many should be contained ace. A line hoolest in the season and the season of the sea

μένους, τη πόλει δ' όπερ ην χρησιμώτατον, έν καιρώ γίγνεσθαι τὰς παρασκευὰς ἐποίησα. καὶ 103 γραφεὶς τὸν ἀγῶνα τοῦτον εἰς ὑμᾶς εἰσῆλθον καὶ ἀπέφυγον, καὶ τὸ μέρος τῶν ψήφων ὁ διώκων οὐκ ἔλαβεν. καίτοι πόσα χρήματα τοὺς ἡγεμόνας των συμμοριών ή τούς δευτέρους καὶ τρίτους οἴεσθέ μοι διδόναι, ὧστε μάλιστα μὲν μὴ θεῖναι τὸν νόμον τοῦτον, εἰ δὲ μή, καταβάλλοντα ἐᾶν ἐν ύπωμοσία; τοσαθτ', δ άνδρες 'Αθηναίοι, δσα $_{oldsymbol{\omega}_{\lambda}, oldsymbol{\omega}_{\lambda}}$ ὀκ $\overline{\eta}$ σαιμ' $\hat{\mathbf{a}}$ ν πρὸς ύμ $\hat{\mathbf{a}}$ ς εἰπεῖν. καὶ ταῦτ' εἰκό- 104 τως έπραττον έκεινοι. ἢν γὰρ αὐτοις έκ μὲν τῶν προτέρων νόμων συνεκκαίδεκα λειτουργείν, αὐτοίς μεν μικρά καὶ οὐδεν ἀναλίσκουσι, τοὺς δ' ἀπό- και ν. 1. ρους των πολιτων επιτρίβουσιν, εκ δε του εμου εξως νόμου τὸ γιγνόμενον κατὰ τὴν οὐσίαν εκαστον απο τιθέναι, καὶ δυοίν ἐφάνη τριήραρχος ὁ τῆς μιᾶς το βετε εκτος καὶ δέκατος πρότερον συντελής· οὐδε γαρ εμέρο τριηράρχους έτι ἀνόμαζον έαυτούς, ἀλλὰ συν- Απο τελείς. ὤστε δὴ ταῦτα λυθῆναι καὶ μὴ τὰ δίκαια το και ποιείν ἀναγκασθήναι, οὐκ ἔσθ' ο τι οὐκ ἐδίδοσαν. Α Καί μοι λέγε πρώτον μεν το ψήφισμα καθ' ο 105 στίσε είσηλθον την γραφήν, είτα τοὺς καταλόγους, τόν τ' έκ τοῦ προτέρου νόμου καὶ τὸν κατὰ τὸν ἐμόν. Δος λέγε.

ΨΗΦΙΣΜΑ.

[Επὶ ἄρχοντος Πολυκλέους, μηνὸς βοηδρομιῶνος ἔκτη ἐπὶ Lau and δέκα, φυλης πρυτανευούσης Ἱπποθοωντίδος, Δημοσθένης Δημοσιτίες της αξίτες της του και τ

Sentim fle give earner 19 man of late this over to ka

σθένους Παιανιεύς εἰσήνεγκε νόμον εἰς τὸ τριηραρχικὸν ἀντὶ τοῦ πρότερον, καθ' ον αἱ συντέλειαι ἢσαν τῶν τριηράρχων καὶ ἐπεχειροτόνησεν ἡ βουλὴ καὶ ὁ δῆμος καὶ ἀπήνεγκε παρανόμων Δημοσθένει Πατροκλῆς Φλυεύς, καὶ τὸ μέρος τῶν ψήφων οὐ λαβῶν ἀπέτισε τὰς πεντακοσίας δραχμάς.]

106 Φέρε δη καὶ τὸν καλὸν κατάλογον.

ΚΑΤΑΛΟΓΟΣ.

[Τοὺς τριηράρχους καλείσθαι ἐπὶ τἢν τριήρη συνεκκαίδεκα ἐκ τῶν ἐν τοῖς λόχοις συντελειῶν, ἀπὸ εἴκοσι καὶ πέντε ἐτῶν εἰς τετταράκοντα, ἐπὶ ἴσον τἢ χορηγία χρωμένους.]

Φέρε δὴ παρὰ τοῦτον τὸν ἐκ τοῦ ἐμοῦ νόμου κατάλογον.

ΚΑΤΑΛΟΓΟΣ.

[Τοὺς τριηράρχους αἰρεῖσθαι ἐπὶ τὴν τριήρη ἀπὸ τῆς οὐσίας κατὰ τίμησιν, ἀπὸ ταλάντων δέκα· ἐὰν δὲ πλειόνων ἡ οὐσία ἀποτετιμημένη ἢ χρημάτων, κατὰ τὸν ἀναλογισμὸν ἔως τριῶν πλοίων καὶ ὑπηρετικοῦ ἡ λειτουργία ἔστω. κατὰ τὴν αὐτὴν δὲ ἀναλογίαν ἔστω καὶ οἰς ἐλάττων οὐσία ἐστὶ τῶν δέκα ταλάντων, εἰς συντέλειαν συναγομένοις εἰς τὰ δέκα τάλαντα.]

107 ⁷ Αρα μικρά βοηθήσαι τοις πένησιν ύμων δοκω, ἡ μικρά ἀναλωσαι ἄν τοι μὴ τὰ δίκαια ποιείν ἐθέλειν οι πλούσιοι; οὐ τοίνυν μόνον τῷ μὴ καθυφείναι ταιτα σεμνύνομαι, οὐδὲ τῷ γραφείς ἀποφεύγειν, ἀλλὰ καὶ τῷ συμφέροντα θείναι τὸν νόμον καὶ τῷ πείραν ἔργῳ δεδωκέναι. πάντα γὰρ τὸν πόλεμον των ἀποστόλων γιγνομένων

κατά τὸν νόμον τὸν ἐμὸν οὐχ ἱκετηρίαν ἔθηκε τριήραρχος οὐδεὶς πώποτ' άδικούμενος παρ' ὑμίν, οὐκ ἐν Μουνυχία ἐκαθέζετο, οὐχ ὑπὸ τῶν ἀποστολέων έδέθη, οὐ τριήρης οὖτ' έξω καταλειφθείσα άπώλετο τη πόλει, οὖτ' αὐτοῦ ἀπελείφθη οὐ δυναμένη ἀνάγεσθαι. καίτοι κατὰ τοὺς προτέρους 108 νόμους απαντα ταῦτα ἐγίγνετο. τὸ δ' αἴτιον, ἐν τοις πένησιν ήν τὸ λειτουργείν πολλά δή τὰ άδύνατα συνέβαινεν. έγω δ' έκ των απόρων είς τους ευπόρους μετήνεγκα τὰς τριηραρχίας πάντ' οὖν τὰ δέοντα ἐγίγνετο. καὶ μὴν καὶ κατ' αὐτὸ τοῦτο ἄξιός εἰμι ἐπαίνου τυχεῖν, ὅτι πάντα τὰ τοιαθτα προηρούμην πολιτεύματα, άφ' ων αμα δόξαι καὶ τιμαὶ καὶ δυνάμεις συνέβαινον τῆ πόλει, βάσκανον δὲ καὶ πικρὸν καὶ κακόηθες οὐδέν έστι πολίτευμα έμόν, οὐδε ταπεινόν, οὐδε της πόλεως ἀνάξιον. ταὐτὸ τοίνυν ήθος ἔχων ἔν τε 109 τοις κατά την πόλιν πολιτεύμασι και έν τοις Ελληνικοίς φανήσομαι οὖτε γὰρ ἐν τῆ πόλει τὰς παρὰ τῶν πλουσίων χάριτας μᾶλλον ἢ τὰ τῶν πολλών δίκαια είλόμην, οὖτ' ἐν τοῖς Ἑλληνικοῖς τὰ Φιλίππου δῶρα καὶ τὴν ξενίαν ἠγάπησα ἀντὶ τῶν κοινῆ πᾶσι τοῖς Ελλησι συμφερόντων.

Ήγοῦμαι τοίνυν λοιπὸν εἶναί μοι περὶ τοῦ κη- 110 ρύγματος εἰπεῖν καὶ τῶν εὐθυνῶν · τὸ γὰρ ὡς τὰ ἄριστά τε ἔπραττον καὶ διὰ παντὸς εὖνους εἰμὶ καὶ πρόθυμος εὖ ποιεῖν ὑμᾶς ἱκανῶς ἐκ τῶν εἰρη-

μένων δεδηλώσθαί μοι νομίζω. καίτοι τὰ μέγιστά γε τῶν πεπολιτευμένων καὶ πεπραγμένων ἐμαυτῷ παραλείπω, ὑπολαμβάνων πρῶτον μὲν ἐφεξῆς τοὺς περὶ αὐτοῦ τοῦ παρανόμου λόγους ἀποδοῦναί με δεῖν, εἶτα, κὰν μηδὲν εἶπω περὶ τῶν λοιπῶν πολιτευμάτων, ὁμοίως παρ' ὑμῶν ἑκάστῳ τὸ συνειδὸς ὑπάρχειν μοι.

111 Των μεν οὖν λόγων, οὖς οὖτος ἄνω καὶ κάτω διακυκων ἔλεγε περὶ των παραγεγραμμένων νόμων, οὖτε μὰ τοὺς θεοὺς οἶμαι ὑμᾶς μανθάνειν οὖτ' αὐτὸς ἠδυνάμην συνεῖναι τοὺς πολλούς ἀπλως δὲ τὴν ὀρθὴν περὶ των δικαίων διαλέξομαι. τοσούτου γὰρ δέω λέγειν ὡς οὖκ εἰμὶ ὑπεύθυνος, ὁ νῦν οὖτος διέβαλλε καὶ διωρίζετο,

^{13.} Λέξουσι δέ, δ 'Αθηναίοι, καὶ έτερον λόγον ὑπεναντίον τῷ άρτίως εἰρημένω, ως άρα, όσα τις αίρετὸς ων πράττει κατά ψήφισμα, οὐκ ἔστι ταῦτα ἀρχή, ἀλλ' ἐπιμέλειά τις καὶ διακονία. άρχας δε φήσουσιν εκείνας είναι, ας οι θεσμοθέται αποκληρούσιν έν τῷ Θησείφ, κάκείνας, ας ὁ δημος εἴωθε χειροτονεῖν ἐν ἀρχαιρεσίαις, στρατηγούς καὶ ἱππάρχους καὶ τὰς μετὰ τούτων ἀρχάς, τὰς δ' ἄλλας ταύτας πραγματείας προστεταγμένας κατὰ ψήφισμα. 14. έγω δε πρός τους λόγους τους τούτων νόμον υμέτερον παρέξομαι, δυ ύμεις ενομοθετήσατε λύσειν ήγούμενοι τας τοιαύτας προφάσεις, εν ώ διαρρήδην γέγραπται, "τὰς χειροτονητάς" φησιν "ἀρχὰς" ἀπάσας ένὶ περιλαβων ὀνόματι ὁ νομοθέτης, καὶ προσειπων άρχὰς άπάσας είναι ας ὁ δήμος χειροτονεί, "καὶ τοὺς ἐπιστάτας" φησὶ "τῶν δημοσίων ἔργων·" ἔστι δὲ δ Δημοσθένης τειχοποιός, ἐπιστάτης τοῦ μεγίστου τῶν ἔργων · "καὶ πάντας, ὅσοι διαχειρίζουσί τι τῶν τῆς πόλεως πλέον ἡ τριάκουθ' ήμέρας, καὶ ὅσοι λαμβάνουσιν ήγεμονίας δικαστηρίων."

ωσθ' απαντα τὸν βίον ὑπεύθυνος εἶναι ὁμολογω ων ή διακεχείρικα ή πεπολίτευμαι παρ' ύμιν. ων μέντοι γε έκ της ίδίας οὐσίας ἐπαγγειλάμενος 112 δέδωκα τῷ δήμφ, οὐδεμίαν ἡμέραν ὑπεύθυνος είναι φημι (ἀκούεις Αἰσχίνη ;) οὐδ' ἄλλον οὐδένα, οὐδ' αν των ἐννέα ἀρχόντων τις ων τύχη. γάρ έστι νόμος τοσαύτης άδικίας καὶ μισανθρωπίας μεστός, ώστε τὸν δόντα τι τῶν ἰδίων καὶ ποιήσαντα πράγμα φιλάνθρωπον καὶ φιλόδωρον της χάριτος μέν ἀποστερείν, είς τοὺς συκοφάντας δὲ ἄγειν, καὶ τούτους ἐπὶ τὰς εὐθύνας ὧν ἔδωκεν έφιστάναι; οὐδὲ είς. εί δέ φησιν οῦτος, δειξάτω, κάγω στέρξω καὶ σιωπήσομαι. άλλ' οὐκ ἔστιν, 113 άνδρες 'Αθηναίοι, άλλ' οὖτος συκοφαντών, ὅτι ἐπὶ τῷ θεωρικῷ τότε ὧν ἐπέδωκα τὰ χρήματα, "ἐπήνεσεν αὐτόν," φησιν, " ὑπεύθυνον ὄντα." οὐ περί τούτων γε οὐδενός, ὧν ὑπεύθυνος ἦν, ἀλλ' ἐφ' οἷς

^{17.} Πρὸς δὲ δὴ τὸν ἄφυκτον λόγον, ὄν φησι Δημοσθένης, βραχέα βούλομαι προειπεῖν. Λέξει γὰρ οὖτος, "τειχοποιός εἰμι· ὁμολογῶ· ἀλλ' ἐπιδέδωκα τῇ πόλει μνᾶς ἑκατὸν καὶ τὸ ἔργον μεῖζον ἐξείργασμαι. Τίνος οὖν εἰμὶ ὑπεύθυνος, εἰ μή τίς ἐστιν εὐνοίας εὐθύνη;" Πρὸς δὴ ταύτην τὴν πρόφασιν ἀκούσατέ μου λέγοντος καὶ δίκαια καὶ ὑμῦν συμφέροντα. Ἐν γὰρ ταύτῃ τῷ πόλει οὖτως ἀρχαίᾳ οὖσῃ καὶ τηλικαύτῃ τὸ μέγεθος οὐδείς ἐστιν ἀνυπεύθυνος τῶν καὶ ὁπωσοῦν πρὸς τὰ κοινὰ προσεληλυθότων. 23. "Όταν τοίνυν μάλιστα θρασύνηται Δημοσθένης λέγων, ὡς διὰ τὴν ἐπίδοσιν οὐκ ἔστιν ὑπεύθυνος, ἐκεῖνο αὐτῷ ὑποβάλλετε· "οὐκ οὖν ἐχρῆν σε, ὧ Δημόσθενες, ἐᾶσαι τὸν τῶν λογιστῶν κήρυκα κηρῦξαι τὸ πάτριον καὶ ἔννομον κήρυγμα τοῦτο, τίς

έπέδωκα, ὧ συκοφάντα. ἀλλὰ καὶ τειχοποιὸς ήσθα. καὶ διά γε τοῦτο ὀρθῶς ἐπηνούμην, ὅτι τάνηλωμένα έδωκα καὶ οὐκ έλογιζόμην. ὁ μὲν γαρ λογισμός εὐθυνων καὶ των έξετασόντων προσδείται, ή δὲ δωρεὰ χάριτος καὶ ἐπαίνου δικαία έστι τυγχάνειν διόπερ ταῦτ' έγραψεν 114 όδὶ περὶ ἐμοῦ. ὅτι δ' οὖτω ταῦτα οὐ μόνον ἐν τοις νόμοις άλλα και έν τοις υμετέροις ήθεσιν ωρισται, εγώ ραδίως πολλαχόθεν δείξω. πρώτον μέν γὰρ Ναυσικλής στρατηγών, ἐφ' οἷς ἀπὸ τών ίδίων προείτο, πολλάκις έστεφάνωται ύφ' ύμῶν. εἶθ' ὅτε τὰς ἀσπίδας Διότιμος ἔδωκε καὶ πάλιν Χαρίδημος, έστεφανοῦντο · είθ' ούτοσὶ Νεοπτόλεμος πολλών ἔργων ἐπιστάτης ὤν, ἐφ' οἷς ἐπέδωκε, τετίμηται. σχέτλιον γαρ αν είη τοῦτό γε, εί τῷ τινα ἀρχὴν ἄρχοντι ἡ διδόναι τῆ πόλει τὰ έαυτοῦ διὰ τὴν ἀρχὴν μὴ ἐξέσται, ἡ τῶν δοθέντων ἀντὶ τοῦ κομίσασθαι χάριν εὐθύνας 115 ὑφέξει. "Ότι τοίνυν ταῦτ' ἀληθη λέγω, λέγε τὰ ψηφίσματά μοι τὰ τούτοις γεγενημένα αὐτὰ λαβών. λέγε.

βούλεται κατηγορεῖν; ἔασον ἀμφισβητήσαί σοι τὸν βουλόμενον τῶν πολιτῶν, ὡς οὐκ ἐπέδωκας, ἀλλ' ἀπὸ πολλῶν ὧν ἔχεις εἰς τὴν τῶν τειχῶν οἰκοδομίαν μικρὰ κατέθηκας, δέκα τάλαντα εἰς ταῦτα ἐκ τῆς πόλεως εἰληφώς. μὴ ἄρπαζε τὴν φιλοτιμίαν, μηδὲ ἔξαιροῦ τῶν δικαστῶν τὰς ψήφους ἐκ τῶν χειρῶν, μηδ ἔμπροσθεν τῶν νόμων, ἀλλ' ὕστερος πολιτεύου. ταῦτα γὰρ ὀρθοῖ τὴν δημοκρατίαν."

ΨΗΦΙΣΜΑΤΑ.

[Αρχων Δημόνικος Φλυεύς, βοηδρομιῶνος ἔκτη μετ' εἰκάδα, γνώμη βουλης καὶ δήμου, Καλλίας Φρεάρριος εἶπεν ὅτι δοκεῖ τῆ βουλης καὶ τῷ δήμω στεφανῶσαι Ναυσικλέα τὸν ἐπὶ τῶν ὅπλων, ὅτι ᾿Αθηναίων ὁπλιτῶν δισχιλίων ὅντων ἐν Ἦβρω καὶ βοηθούντων τοῖς κατοικοῦσιν ᾿Αθηναίων τὴν νῆσον, οὐ δυναμένου Φίλωνος τοῦ ἐπὶ τῆς διοικήσεως κεχειροτονημένου διὰ τοὺς χειμῶνας πλεῦσαι καὶ μισθοδοτήσαι τοὺς ὁπλίτας, ἐκ τῆς ἰδίας οὐσίας ἔδωκε καὶ οὐκ εἰσέπραξε τὸν δημον, καὶ ἀναγορεῦσαι τὸν στέφανον Διονυσίοις τραγωδοῖς καινοῖς.]

ΕΤΈΡΟΝ ΨΗΦΙΣΜΑ.

[Εἶπε Καλλίας Φρεάρριος, πρυτάνεων λεγόντων βουλῆς γνώ- 116 μη, ἐπειδὴ Χαρίδημος ὁ ἐπὶ τῶν ὁπλιτῶν, ἀποσταλεὶς εἰς Σαλαμίνα, καὶ Διότιμος ὁ ἐπὶ τῶν ἱππέων, ἐν τῆ ἐπὶ τοῦ ποταμοῦ μάχη τῶν στρατιωτῶν τινῶν ὑπὸ τῶν πολεμίων σκυλευθέντων, ἐκ τῶν ἰδίων ἀναλωμάτων καθώπλισαν τοὺς νεανίσκους ἀσπίσιν ὀκτακοσίαις, δεδόχθαι τῆ βουλῆ καὶ τῷ δήμῳ στεφανῶσαι Χαρίδημον καὶ Διότιμον χρυσῷ στεφάνῳ, καὶ ἀναγορεῦσαι Παναθηναίοις τοῖς μεγάλοις ἐν τῷ γυμνικῷ ἀγῶνι καὶ Διονυσίοις τραγφδοῖς καινοῖς · τῆς δὲ ἀναγορεύσεως ἐπιμεληθῆναι θεσμοθέτας, πρυτάνεις, ἀγωνοθέτας.]

Τούτων ἔκαστος, Αἰσχίνη, τῆς μὲν ἀρχῆς ῆς 117 ῆρχεν ὑπεύθυνος ῆν, ἐφ' οἷς δ' ἐστεφανοῦτο, οὐχ ὑπεύθυνος. οὐκοῦν οὐδ' ἐγώ ταὐτὰ γὰρ δίκαιά ἐστί μοι περὶ τῶν αὐτῶν τοῖς ἄλλοις δήπου. ἐπέδωκα; ἐπαινοῦμαι διὰ ταῦτα, οὐκ ῶν ὧν ἔδωκα ὑπεύθυνος. ἦρχον; καὶ δέδωκά γε εὐθύνας ἐκείνων, οὐχ ὧν ἐπέδωκα. νὴ Δί', ἀλλ'

άδίκως ἢρξα; εἶτα παρών, ὅτε με εἰσῆγον οἰ λογισταί, οὐ κατηγόρεις;

ΨΗΦΙΣΜΑ.

[Επὶ ἄρχοντος Εὐθυκλέους, πυανεψιῶνος ἐνάτῃ ἀπιόντος, φυλῆς πρυτανευούσης Οἰνηίδος, Κτησιφῶν Λεωσθένους 'Αναφλύστιος εἶπεν, ἐπειδὴ Δημοσθένης Δημοσθένους Παιανιεὺς γενόμενος ἐπιμελητὴς τῆς τῶν τειχῶν ἐπισκευῆς καὶ προσαναλώσας εἰς τὰ ἔργα ἀπὸ τῆς ἰδίας οὐσίας τρία τάλαντα ἐπέδωκε ταῦτα τῷ δήμῳ, καὶ ἐπὶ τοῦ θεωρικοῦ κατασταθεὶς ἐπέδωκε τοῖς ἐκ πασῶν τῶν φυλῶν θεωρικοῖς ἐκατὸν μνᾶς εἰς θυσίας, δεδόχθαι τῆ βουλῆ καὶ τῷ δήμῳ τῷ 'Αθηναίων ἐπαινέσαι Δημοσθένην Δημοσθένους Παιανιᾶ ἀρετῆς ἔνεκα καὶ καλοκαγαθίας ῆς ἔχων διατελεῖ ἐν παντὶ καιρῷ εἰς τὸν δῆμον τὸν 'Αθηναίων, καὶ στεφανῶσαι χρυσῷ στεφάνῳ, καὶ ἀναγορεῦσαι τὸν στέφανον ἐν τῷ θεάτρῳ Διονυσίοις τραγῳδοῖς καινοῖς τῆς δὲ ἀναγορεῦσεως ἐπιμεληθῆναι τὸν ἀγωνοθέτην.]

119 Οὐκοῦν ἃ μὲν ἐπέδωκα, ταῦτ' ἐστίν, ὧν οὐδὲν σὰ γέγραψαι ἃ δέ φησιν ἡ βουλὴ δεῖν ἀντὶ τούτων γενέσθαι μοι, ταῦτ' ἔσθ' ἃ διώκεις. τὸ λαβεῖν οὖν τὰ διδόμενα ὁμολογῶν ἔννομον εἶναι, τὸ χάριν τούτων ἀποδοῦναι παρανόμων γράφη. ὁ δὲ παμπόνηρος ἄνθρωπος καὶ θεοῖς ἐχθρὸς καὶ

βάσκανος ὄντως ποιός τις αν είη προς θεων; ούχ ὁ τοιούτος;

Καὶ μὴν περὶ τοῦ γ' ἐν τῷ θεάτρῷ κηρύττε- 120 σθαι, τὸ μὲν μυριάκις μυρίους κεκηρῦχθαι παραλείπω καὶ τὸ πολλάκις αὐτὸς ἐστεφανῶσθαι πρό-

32. 'Ως τοίνυν καὶ τὴν ἀνάρρησιν τοῦ στεφάνου παρανόμως ἐν τῷ ψηφίσματι κελεύει γίγνεσθαι, καὶ τοῦθ' ὑμᾶς διδάξω. ὁ γὰρ νόμος διαρρήδην κελεύει, ἐὰν μέν τινα στεφανοῖ ἡ βουλή, ἐν τῷ βουλευτηρίω ἀνακηρύττεσθαι, ἐὰν δὲ ὁ δῆμος, ἐν τῇ ἐκκλησία, ἄλλοθι δὲ μηδαμοῦ. καί μοι λέγε τὸν νόμον.

NOMOΣ.

33. Οὖτος ὁ νόμος, ὧ ᾿Αθηναῖοι, καὶ μάλα καλῶς ἔχει. οὐ γάρ, οἶμαι, ῷετο δεῖν ὁ νομοθέτης τὸν ῥήτορα σεμνύνεσθαι πρὸς τοὺς ἔξωθεν, ἀλλ᾽ ἀγαπᾶν ἐν αὐτἢ τἢ πόλει τιμώμενον ὑπὸ τοῦ δήμου καὶ μὴ ἐργολαβεῖν ἐν τοῖς κηρύγμασιν. ὁ μὲν οὖν νομοθέτης οὖτως ὁ δὲ Κτησιφῶν πῶς; ἀναγίγνωσκε τὸ ψήφισμα.

ΨΗΦΙΣΜΑ.

34. ᾿Ακούετε, ὧ ᾿Αθηναῖοι, ὅτι ὁ μὲν νομοθέτης κελεύει ἐν τῷ δήμῳ ἐν Πυκνὶ τῆ ἐκκλησίᾳ ἀνακηρύττειν τὸν ὑπὸ τοῦ δήμου στεφανούμενον, ἄλλοθι δὲ μηδαμοῦ, Κτησιφῶν δὲ ἐν τῷ θεάτρῳ, οὐ τοὺς νόμους μόνον ὑπερβάς, ἀλλὰ καὶ τὸν τόπον μετενεγκών, οὐδὲ ἐκκλησιαζόντων ᾿Αθηναίων, ἀλλὰ τραγῳδῶν ἀγωνιζομένων καινῶν, οὐδ ἐναντίον τοῦ δήμου, ἀλλ ἐναντίον τῶν Ἑλλήνων, ἴν ἡμῶν συνειδῶσιν, οἶον ἄνδρα τιμῶμεν. 35. οὖτω τοίνυν περιφανῶς παράνομα γεγραφώς, παραταχθεὶς μετὰ Δημοσθένους ἐποίσει τέχνας τοῖς νόμοις · ἃς ἐγὼ δηλώσω καὶ προερῶ ὑμῶν, ἴνα μὴ λάθητε ἐξαπατηθέντες. Οῦτοι γάρ, ὡς μὲν οὐκ ἀπαγορεύουσιν οἱ νόμοι τὸν ὑπὸ τοῦ δήμου στεφανούμενον μὴ κηρύττειν ἔξω τῆς ἐκκλησίας, οὐχ ἔξουσι λέγειν, οἴσουσι δὲ εἰς τὴν ἀπολογίαν τὸν Διονυσιακὸν νόμον, καὶ χρήσονται τοῦ νόμου μέρει τινὶ κλέπτοντες τὴν ἀκρόασιν

blund word borrowed in country, yelufid .

τερον. ἀλλὰ πρὸς θεῶν οὕτω <u>σκαιὸς</u> εἶ καὶ ἀναίσθητος, Αἰσχίνη, ὥστ' οὐ δύνασαι λογίσασθαι ὅτι τῷ μὲν στεφανουμένῳ τὸν αὐτὸν ἔχει ζῆλον ὁ στέφανος, ὅπου ᾶν ἀναρρηθῆ, τοῦ δὲ τῶν στεφανούντων ἔνεκα συμφέροντος ἐν τῷ

ύμων, 36. καὶ παρέξονται νόμον οὐδὲν προσήκοντα τῆδε τῆ γραφή, και λέξουσιν ώς είσι τή πόλει δύο νόμοι κείμενοι περί τῶν κηρυγμάτων, εἶς μὲν ὃν νῦν ἐγὼ παρέχομαι διαρρήδην ἀπαγορεύοντα τὸν ὑπὸ τοῦ δήμου στεφανούμενον μὴ κηρύττεσθαι έξω της εκκλησίας, ετερον δ' είναι νόμον φήσουσιν εναντίον τούτω, τὸν δεδωκότα έξουσίαν ποιείσθαι την ανάρρησιν τοῦ στεφάνου τραγωδοῖς ἐν τῷ θεάτρω, ἐὰν ψηφίσηται ὁ δημος κατὰ δὴ τοῦτον τὸν νόμον φήσουσι γεγραφέναι τὸν Κτησιφώντα. 40. Εἰ τοίνυν, δ ᾿Αθηναῖοι, ἀληθης ην ὁ παρὰ τούτων λόγος καὶ ἦσαν δύο κείμενοι νόμοι περὶ τῶν κηρυγμάτων, ἐξ ἀνάγκης, οίμαι, των μεν θεσμοθετών εξευρόντων, των δε πρυτάνεων άπο-..., δόντων τοις νομοθέταις ανήρητ' αν ο έτερος των νόμων, ήτοι ο 🐆 γ την εξουσίαν δεδωκώς άνειπειν ή ο άπαγορεύων · οπότε δε μηδεν τούτων γεγένηται, φανερώς δή που έξελέγχονται οὐ μόνον ψευδή λέγοντες, άλλα και παντελώς άδύνατα γενέσθαι. 44. Συνιδων δή τις ταῦτα νομοθέτης τίθησι νόμον οὐδὲν ἐπικοινωνοῦντα τῷ περί των ύπο του δήμου στεφανουμένων νόμω, ούτε λύσας έκείνον (οὐδὲ γὰρ ἡ ἐκκλησία ἡνωχλεῖτο, ἀλλὰ τὸ θέατρον), οὖτ' έναντίον τοις πρότερον κειμένοις νόμοις τιθείς (οὐ γὰρ ἔξεστιν), άλλα περί των άνευ ψηφίσματος ύμετέρου στεφανουμένων ύπο τῶν φυλετῶν καὶ δημοτῶν καὶ περὶ τῶν τοὺς οἰκέτας ἀπελευθερούντων καὶ περὶ τῶν ξενικῶν στεφάνων, καὶ διαρρήδην ἀπαγορεύει μήτ' οἰκέτην ἀπελευθεροῦν ἐν τῷ θεάτρῳ μήθ' ὑπὸ τῶν φυλετών ή δημοτών άναγορεύεσθαι στεφανούμενον, μήθ' ύπ' άλλου, φησί, μηδενός, ή άτιμον είναι τὸν κήρυκα. 45. Όταν οὖν ἀποδείξη τοῖς μὲν ὑπὸ τῆς βουλῆς στεφανουμένοις εἰς τὸ βουλευτήριον άναρρηθηναι, τοις δ' ύπο του δήμου στεφανουμένοις είς την εκκλησίαν, τοις δ' ύπο των δημοτών στεφανουμέθεάτρω γίγνεται τὸ κήρυγμα; οἱ γὰρ ἀκούσαντες απαντες είς τὸ ποιείν εὖ τὴν πόλιν προτρέπονται, καὶ τοὺς ἀποδιδόντας τὴν χάριν μᾶλλον ἐπαινοῦσι τοῦ στεφανουμένου διόπερ τὸν νόμον τοῦτον ή πόλις γέγραφεν. Λέγε δ' αὐτόν μοι τὸν νόμον λαβών.

NOMOZ.

[Οσους στεφανοῦσί τινες των δήμων, τὰς ἀναγορεύσεις των στεφάνων ποιείσθαι εν αὐτοῖς εκάστους τοῖς ίδίοις δήμοις, εὰν μή τινας ὁ δημος ὁ τῶν ᾿Αθηναίων ἡ ἡ βουλὴ στεφανοί · τούτους δ' έξειναι έν τῷ θεάτρῳ Διονυσίοις ἀναγορεύεσθαι.]

'Ακούεις, Αἰσχίνη, τοῦ νόμου λέγοντος σαφῶς, 121 πλην έάν τινας ὁ δημος ή ή βουλή ψηφίσηται. τούτους δὲ ἀναγορευέτω. τί οὖν, ὧ ταλαίπωρε. συκοφαντείς; τί λόγους πλάττεις; τί σαυτὸν οὐκ ἐλλεβορίζεις ἐπὶ τούτοις; ἀλλ' οὐδ' αἰσχύνη ψων

νοις καὶ φυλετών ἀπείπη μὴ κηρύττεσθαι τοῖς τραγωδοῖς, ἵνα μηδείς ερανίζων στεφάνους καὶ κηρύγματα ψευδή φιλοτιμίαν κτάται, προσαπείπη δ' έν τῷ νόμῳ μηδ' ὑπὸ ἄλλου μηδενὸς άνακηρύττεσθαι άπούσης βουλής καὶ δήμου καὶ φυλετών καὶ δημοτών, - δταν δέ τις ταῦτα ἀφέλη, τί τὸ καταλειπόμενόν ἐστι πλην οί ξενικοί στέφανοι; 48. Έπειδαν τοίνυν εξαπατώντες ύμας λέγωσιν, ως προσγέγραπται έν τῷ νόμῳ ἐξείναι στεφανοῦν, έὰν ψηφίσηται ὁ δημος, ἀπομνημονεύετε αὐτοῖς ὑποβάλλειν. ναὶ, εἴ γέ σέ τις ἄλλη πόλις στεφανοῦ εἰ δὲ ὁ δῆμος ὁ ᾿Αθηναίων, ἀποδέδεικταί σοι τόπος, ὅπου δεῖ τοῦτο γενέσθαι, ἀπείρηταί σοι έξω της εκκλησίας μη κηρύττεσθαι. το γαρ " άλλοθι δὲ μηδαμοῦ " ὅ τι ἔστιν, ὅλην τὴν ἡμέραν λέγε· οὐ γὰρ ἀποδείξεις, ώς ἔννομα γέγραφας.

φθόνου δίκην εἰσάγειν, οὐκ ἀδικήματος οὐδενός, καὶ νόμους μεταποιῶν, τῶν δ' ἀφαιρῶν μέρη, οῦς ὅλους δίκαιον ἢν ἀναγιγνώσκεσθαι τοῖς γε ὀμω122 μοκόσι κατὰ τοὺς νόμους ψηφιεῖσθαι. ἔπειτα τοιαῦτα ποιῶν λέγεις ἃ δεῖ προσεῖναι τῷ δημοτικῷ, ὤσπερ ἀνδριάντα ἐκδεδωκὼς κατὰ συγγραφήν, εἶτ' οὐκ ἔχοντα ἃ προσῆκεν ἐκ τῆς συγγρα-

υθηνο 168. Ναί, άλλα δημοτικός έστιν. έαν μεν τοίνυν προς την εὐφημίαν τῶν λόγων αὐτοῦ ἀποβλέπητε, ἐξαπατηθήσεσθε, ὧσπερ καὶ πρότερον, ἐὰν δ' εἰς τὴν φύσιν καὶ τὴν ἀλήθειαν, οὐκ ἐξαπατηθήσεσθε. ἐκείνως δὲ ἀπολάβετε παρ' αὐτοῦ τὸν λόγον. μεν μεθ' ύμων λογιούμαι, α δεί ύπαρξαι εν τη φύσει τω δημοτικῷ ἀνδρὶ καὶ σώφρονι, καὶ πάλιν ἀντιθήσω, ποιόν τινα εἰκός έστιν είναι τὸν ὀλιγαρχικὸν ἄνθρωπον καὶ φαῦλον · ὑμεῖς δ' ἀντιθέντες έκάτερα τούτων θεωρήσατ' αὐτόν, μὴ ὁποτέρου τοῦ λόγου, άλλ' όποτέρου τοῦ βίου ἐστίν. 169. οἶμαι τοίνυν ἄπαντας αν όμολογήσειν ύμας τάδε δειν υπάρξαι τῷ δημοτικῷ, πρῶτον μὲν ἐλεύθερον αὐτὸν εἶναι καὶ πρὸς πατρὸς καὶ πρὸς μητρός, ἴνα μὴ διὰ τὴν περί το γένος άτυχίαν δυσμενής ή τοις νόμοις, οι σώζουσι την δημοκρατίαν, δεύτερον δ' ἀπὸ τῶν προγόνων εὐεργεσίαν τινὰ αὐτῷ προς τον δημον υπάρχειν, η το γ' αναγκαιότατον μηδεμίαν έχθραν, ίνα μη βοηθών τοις τών προγόνων άτυχήμασι κακώς επιχειρή ποιείν την πόλιν. 170. τρίτον σώφρονα καὶ μέτριον χρη πεφυκέναι αὐτὸν πρὸς τὴν καθ' ἡμέραν δίαιταν, ὅπως μὴ διὰ τὴν ἀσέλγειαν της δαπάνης δωροδοκή κατὰ τοῦ δήμου, τέταρτον εὐγνώμονα καὶ δυνατὸν εἰπεῖν · καλὸν γὰρ τὴν μεν διάνοιαν προαιρείσθαι τὰ βέλτιστα, τὴν δὲ παιδείαν τὴν τοῦ ῥήτορος καὶ τὸν λόγον πείθειν τοὺς ἀκούοντας εἰ δὲ μή, τήν γ' εὐγνωμοσύνην άεὶ προτακτέον τοῦ λόγου. πέμπτον ἀνδρεῖον εἶναι τὴν ψυχήν, ίνα μὴ παρὰ τὰ δεινὰ καὶ τοὺς πολέμους ἐγκαταλείπη τὸν δημον. τὸν δ' ὀλιγαρχικὸν πάντα δεῖ τάναντία τούτων ἔχειν τί γὰρ δεῖ πάλιν διεξιέναι; σκέψασθε δή, τί τούτων ὑπάρχει Δημοσθένει. δ δὲ λογισμὸς ἔστω ἐπὶ πῶσι δικαίοις.

φης κομιζόμενος, η λόγω τους δημοτικούς αλλ' will be ού τοις πράγμασι και τοις πολιτεύμασι γιγνω και β σκομένους. καὶ βορς ρητὰ καὶ ἄρρητα ὀνομάζων, καὶ καὶ ἐρρητα ὀνομάζων, τῶ λόγω ωσπερ έξ άμάξης, α σοὶ καὶ τῷ σῷ γένει πρόσεστιν, οὐκ ἐμοί. καίτοι καὶ τοῦτο, ὧ ἄνδρες 123 γ το κο 'Αθηναΐοι. έγω λοιδορίαν κατηγορίας τούτω δια- ισε μείτειε φέρειν ήγουμαι, τῷ τὴν μὲν κατηγορίαν ἀδικήματ' μοσειειν έχειν, ων έν τοις νόμοις είσιν αι τιμωρίαι, την δε το κάς ποίεν λοιδορίαν βλασφημίας, ας κατά την αύτων φύσιν έχων Μ τοις έχθροις περί άλλήλων συμβαίνει λέγειν. βλωρημών ~ οἰκοδομῆσαι δὲ τοὺς προγόνους ταυτὶ τὰ δικαστήρια ὑπείληφα οὐχ ἴνα συλλέξαντες ὑμᾶς εἰς ταθτα ἀπὸ τῶν ἰδίων κακῶς τὰ ἀπόρρητα λέγωμεν 'είνει... άλλήλους, άλλ' ἵνα έξελέγχωμεν, ἐάν τις ήδικηκώς τι τυγχάνη τὴν πόλιν. ταῦτα τοίνυν εἰδώς 124 Αἰσχίνης οὐδεν ήττον έμου πομπεύειν αντί του 'τίδαλλη κατηγορείν είλετο. οὐ μὴν οὐδ' ἐνταῦθα ἔλαττον : * μιμων έχων δίκαιός έστιν ἀπελθεῖν. ήδη δ' ἐπὶ ταῦτα κορε πορεύσομαι, τοσοῦτον αὐτὸν ἐρωτήσας. πότερόν δίκην κατά τοὺς νόμους ὑπὲρ τούτων λαβεῖν, εἶ και και περ ηδίκουν, έξέλειπες, έν ταις εὐθύναις, έν ταις γραφαίς, εν ταίς ἄλλαις κρίσεσιν οὖ δ' εγώ μεν 125 άθφος άπασι, τοις νόμοις, τῷ χρόνῳ, τἢ προθεσμία, τῷ κεκρίσθαι περὶ πάντων πολλάκις πρότερον, τῷ μηδεπώποτε έξελεγχθηναι μηδὲν ὑμᾶς

In which

αδικών, τη πόλει δ' ή πλέον ή έλαττον ανάγκη των γε δημοσία πεπραγμένων μετειναι της δόξης, ένταθθα απήντηκας; δρα μη τούτων μεν έχθρος ής, έμοι δε προσποιή.

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126 Ἐπειδὴ τοίνυν ἡ μὲν εὐσεβὴς καὶ δικαία ψῆφος ἄπασι δέδεικται, δεῖ δέ με, ὡς ἔοικε, καίπερ οὐ φιλολοίδορον ὄντα, διὰ τὰς ὑπὸ τούτου βλασφημίας εἰρημένας ἀντὶ πολλῶν καὶ ψευδῶν αὐτὰ τἀναγκαιότατ' εἰπεῖν περὶ αὐτοῦ, καὶ δεῖξαι τίς ὧν καὶ τίνων ῥαδίως οὕτως ἄρχει τοῦ κακῶς λέγειν, καὶ λόγους τίνας διασύρει, αὐτὸς εἰρηκὼς ἃ τίς οὐκ ἄν ὤκνησε τῶν μετρίων ἀνθρώπων φθέγτες ξασθαι; — εἰ γὰρ Αἰακὸς ἡ Ἡραδάμανθυς ἡ Μίρμες νως ἦν ὁ κατηγορῶν, ἀλλὰ μὴ σπερμολόγος, Ν.Τ. περίτριμμα ἀγορᾶς, ὅλεθρος γραμματεύς, οὐκ ἃν αὐτὸν οἷμαι ταῦτ' εἰπεῖν οὐδ' ἃν οὔτως ἐπαχθεῖς λόγους πορίσασθαι, ὥσπερ ἐν τραγφδία βοῶντο

166. Οὖ μέμνησθε αὖτοῦ τὰ μιαρὰ καὶ ἀπίθανα ῥήματα, ἃ πῶς ποθ' ὑμεῖς, ὧ σιδήρεοι, ἐκαρτερεῖτε ἀκροώμενοι; "Οτ' ἔφη παρελθὼν "ἀμπελουργοῦσί τινες τὴν πόλιν, ἀνατετμήκασί τινες τὰ κλήματα τοῦ δήμου, ὑποτέτμηται τὰ νεῦρα τῶν πραγμάτων, φορμορραφούμεθα ἐπὶ τὰ στενά, τινὲς πρῶτον ὧσπερ τὰς βελόνας διείρουσι." 167. Ταῦτα δὲ τί ἐστιν, ὧ κίναδος; ῥήματα ἡ θυύματα; καὶ πάλιν ὅτε κύκλω περιδινῶν σεαυτὸν ἐπὶ τοῦ βήματος ἔλεγες ὡς ἀντιπράττων 'Αλεξάνδρω.

ὧ γῆ καὶ ἦλιε καὶ ἀρετὴ καὶ τὰ τοιαῦτα, καὶ

260. Έγὼ μὲν οὖν, ὧ γῆ καὶ ἤλιε καὶ ἀρετὴ καὶ σύνεσις καὶ παιδεία, ἡ διαγιγνώσκομεν τὰ καλὰ καὶ τὰ αἰσχρὰ, βεβοήθηκα καὶ εἴρηκα.

πάλιν σύνεσιν καὶ παιδείαν ἐπικαλούμενον, ἢ τὰ καλὰ καὶ τὰ αἰσχρὰ διαγιγνώσκεται · ταῦτα γὰρ δήπουθεν ἠκούετ αὐτοῦ λέγοντος. σοὶ δὲ ἀρετῆς, ἄ κάθαρμα, ἢ τοῖς σοῖς τίς μετουσία; ἢ καλῶν 128 ἢ μὴ τοιούτων τίς διάγνωσις; πόθεν ἢ πῶς ἀξιωθέντι; ποῦ δὲ παιδείας σοι θέμις μνησθῆ [[εαιστήναι, ἢς τῶν μὲν ὡς ἀληθῶς τετυχηκότων οὐδ' ἄν ψετικόν και, ἢς τῶν μὲν ὡς ἀληθῶς τετυχηκότων οὐδ' ἄν ψετικόνου λέγοντος ἐρυθριάσειεν, τοῖς δ' ἀπολειφθεῖσι μὲν ὧσπερ σύ, προσποιουμένοις δ' ὑπ' ἀναισθησίας τὸ τοὺς ἀκούοντας ἀλγεῖν ποιεῖν, ὅταν λέγωσιν, οὐ τὸ δοκεῖν τοιούτοις εἶναι περίεστιν.

Οὐκ ἀπορῶν δ' ὅ τι χρὴ περὶ σοῦ καὶ τῶν σῶν 129
εἰπεῖν, ἀπορῶ τοῦ πρώτου μνησθῶ, πότερ' ὡς ὁ
πατήρ σου Τρόμης ἐδούλευε παρ' Ἐλπίᾳ τῷ πρὸς
τῷ Θησείῳ διδάσκοντι γράμματα, χοίνικας παχείας ἔχων καὶ ξύλον, ἡ ὡς ἡ μήτηρ τοῖς μεθημερινοῖς γάμοις ἐν τῷ κλεισίῳ τῷ πρὸς τῷ Καλαμίτη ἤρωι χρωμένη τὸν καλὸν ἀνδριάντα καὶ ἰπρωί ὑπ
τριταγωνιστὴν ἄκρον ἐξέθρεψέ σε; ἀλλ' ὡς ὁ είτιμο
κατίω τριηραύλης Φορμίων, ὁ Δίωνος τοῦ Φρεαρρίου α ανομίτα
λιατίω δοῦλος, ἀνέστησεν αὐτὴν ἀπὸ ταύτης τῆς καλῆς πίπιω γλειν
λιατίω ἐργασίας; ἀλλὰ νὴ τὸν Δία καὶ τοὺς θεοὺς είτι το κλειν
οκνῶ μὴ περὶ σοῦ τὰ προσήκοντα λέγων αὐτὸς
οὐ προσήκοντας ἐμαυτῷ δόξω προηρῆσθαι λόγους. ταῦτα μὲν οὖν ἐάσω, ἀπ' αὐτῶν δὲ ὧν 130
είτιιμα helicanen πεν ζ γκιρα πορα, Σεισεί.

ΔΗΜΟΣΘΕΝΟΥΣ

60

Reselimen

of § 282

unee 6

herald ax

rently, in-

condemna

Prob. 344n

Leene hardly hsible

nier alter.

Prob. another

from the divelopande.

345

of he ison of a duron harte, but for thine when the άὐτὸς βεβίωκεν ἄρξομαι· οὐδε γαρ ὧν ἔτυχεν, Ever Frrefer ην, άλλ' οίς ὁ δημος καταραται. ὀψὲ γάρ ποτε to Mings on to -, ὀψὲ λέγω; $\chi \theta$ ὲς μὲν οὖν καὶ πρώην ἄμ' 'Αθηναίος καὶ ῥήτωρ γέγονε, καὶ δύο συλλαβάς προσθείς τὸν μὲν πατέρα ἀντὶ Τρόμητος ἐποίησεν hopmen ac-'Ατρόμητον, τὴν δὲ μητέρα σεμνῶς πάνυ Γλαυκοθέαν, ην Έμπουσαν ἄπαντες ἴσασι καλουμένην, έκ τοῦ πάντα ποιείν καὶ πάσχειν καὶ γίγνεσθαι Service " hilos Mist in Bright Pray δηλονότι ταύτης της έπωνυμίας τυχοῦσαν πόθεν τίξι γὰρ ἄλλοθεν; ἀλλ' ὅμως οὕτως ἀχάριστος εἶ καὶ πονηρὸς φύσει, ὤστ' ἐλεύθερος ἐκ δούλου καὶ πλούσιος ἐκ πτωχοῦ διὰ τουτουσὶ γεγονὼς ούχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ μισθώσας σαυτον κατά τουτωνί πολιτεύη. και περί ων μέν έστί τις αμφισβήτησις, ώς άρα ύπερ της πόλεως είρηκεν, εάσω · α δ' ύπερ των εχθρων φανερως ἀπεδείχθη πράττων, ταῦτα ἀναμνήσω.

132 Τίς γὰρ ὑμῶν οὐκ οἶδε τὸν ἀποψηφισθέντα 'Αντιφωντα, δς έπαγγειλάμενος Φιλίππω τὰ νεώρια έμπρήσειν είς την πόλιν ήλθεν; δυ λαβόντος έμου κεκρυμμένον έν Πειραιεί και καταστήσαντος είς την έκκλησίαν βοῶν ὁ βάσκανος οῦτος καὶ κεκραγώς, ώς ἐν δημοκρατία δεινὰ 1 place a man dines come & ποιῶ τοὺς ἠτυχηκότας τῶν πολιτῶν ὑβρίζων καὶ έπ' οικίας βαδίζων άνευ ψηφίσματος, άφεθηναι ίτι η θενα, 133 ἐποίησεν. καὶ εἰ μὴ ἡ βουλὴ ἡ ἐξ ᾿Αρείου πάγου τὸ πρᾶγμα αἰσθομένη καὶ τὴν ὑμετέραν

61

nothing frien.

ПЕРІ ΤΟΥ ΣΤΕΦΑΝΟΥ.

antimo, άγνοιαν έν οὐ δέοντι συμβεβηκυίαν ίδοῦσα έπεζήτησε τον άνθρωπον καὶ συλλαβούσα ἐπανήγαγεν ως ύμας, εξήρπαστ αν ό τοιούτος και το και μετικές δίκην δουναι διαδύς εξεπέμπετ αν ύπο του σεμνολόγου τουτουί · νῦν δ' ὑμεῖς στρεβλώσαντες αὐτὸν ἀπεκτείνατε, ὡς ἔδει γε καὶ τοῦτον. τοι- 134 κεν lina. γαροῦν είδυῖα ταῦτα ἡ βουλὴ ἡ έξ ᾿Αρείου πάγου do so now τότε τούτω πεπραγμένα, χειροτονησάντων αὐτὸν ύμων σύνδικον ύπερ τοῦ ἱεροῦ τοῦ ἐν Δήλω ἀπὸ της αυτης αγνοίας ήσπερ πολλά προίεσθε των Μολιτώς κοινών, ώς προσείλεσθε κάκεινην και του πράγ- μινέλ κ ματος κυρίαν εποιήσατε, τοῦτον μεν εὐθὺς ἀπήλασεν ώς προδότην Υπερείδη δε λέγειν προσέταξεν· καὶ ταῦτα ἀπὸ τοῦ βωμοῦ φέρουσα τὴν κιν τοιι ψηφον έπραξε, καὶ οὐδεμία ψηφος ήνέχθη τῷ જિમ્મા μιαρφ τούτφ. Καὶ ὅτι ταῦτ' ἀληθη λέγω, κάλει 135 τούτων τοὺς μάρτυρας. Sheech of Hyperader "Dyniako, nulis

MAPTYPES.

καὶ ἀπεστάλη Υπερείδης.]

intreet was very [Μαρτυρούσι Δημοσθένει ύπερ άπάντων οίδε, Καλλίας Σουνιεύς, Ζήνων Φλυεύς, Κλέων Φαληρεύς, Δημόνικος Μαραθώνιος, ότι τοῦ δήμου ποτέ χειροτονήσαντος Αἰσχίνην σύνδικον ὑπέρ τοῦ βαίεί, μετι ίεροῦ τοῦ ἐν Δήλφ εἰς τοὺς ᾿Αμφικτύονας συνεδρεύσαντες ἡμεῖς ΤΜΑ. 🐠 έκρίναμεν Υπερείδην άξιον είναι μαλλον ύπερ της πόλεως λέγειν, κέιος λεινίμ

et. frue-Οὐκοῦν ὅτε τούτου μέλλοντος λέγειν ἀπήλασεν και κα ή βουλή καὶ προσέταξεν έτέρω, τότε καὶ προδό- αιθερωίε την είναι καὶ κακόνουν ύμιν ἀπέφηνεν. County fres Ket 185, which were will me will me heart as beta and by in 3000 lass ex Box al hime the matter

مه د طعه ۱

a. Hound For res .

136 Εν μεν τοίνυν τοῦτο τοιοῦτο πολίτευμα τοῦ αμιλ (νεανίου τούτου, δμοιόν γε, οὐ γάρ; οίς εμοῦ Αλ 65 χ κατηγορεί · ετερον δε αναμιμνήσκεσθε. ότε γαρ τως Επίθωνα Φίλιππος έπεμψε τὸν Βυζάντιον καὶ παρὰ τῶν αύτοῦ συμμάχων πάντων συνέπεμψε πρέσβεις, ώς έν αἰσχύνη ποιήσων τὴν πόλιν καὶ δείξων άδικοῦσαν, τότε ἐγὼ μὲν τῷ Πύθωνι θρασυνομένω καὶ πολλώ ρέοντι καθ' ύμων οὐχ ύπεχώρησα, ἀλλ' ἀναστὰς ἀντεῖπον καὶ τὰ τῆς Ερικ μολεως δίκαια οὐχὶ προύδωκα, ἀλλ' ἀδικοῦντα Φίλιππον έξήλεγξα φανερώς ουτως ώστε τους έκείνου συμμάχους αὐτοὺς ἀνισταμένους ὁμολογείν ο ύτος δε συνηγωνίζετο καὶ τάναντία έμαρτύρει τη πατρίδι, καὶ ταῦτα ψευδη.

Καὶ οὐκ ἀπέχρη ταῦτα, ἀλλὰ πάλιν μετὰ ταῦθ' ὖστερον 'Αναξίνω τῷ κατασκόπω συνιὼν εἰς τὴν It have the Θράσωνος οἰκίαν ἐλήφθη. καίτοι ὅστις τῷ ὑπὸ των πολεμίων πεμφθέντι μόνος μόνω συνήει καὶ έκοινολογείτο, οθτος αὐτὸς ὑπῆρχε τῆ φύσει κατάσκοπος καὶ πολέμιος τῆ πατρίδι. Καὶ ὅτι \mathbf{x} τα $\hat{\mathbf{u}}$ τ \mathbf{r} άλη $\mathbf{\theta}$ η λέγω, κάλει μοι τούτων τοὺς μάρ-LENA Le Tupas.

MAPTYPE Σ .

[Τελέδημος Κλέωνος, Ύπερείδης Καλλαίσχρου, Νικόμαχος Διοφάντου μαρτυροῦσι Δημοσθένει καὶ ἐπωμόσαντο ἐπὶ τῶν στρατηγών είδέναι Αισχίνην Ατρομήτου Κοθωκίδην συνερχόμενον νυκτός είς τὴν Θράσωνος οἰκίαν καὶ κοινολογούμενον 'Αναξίνω, δε εκρίθη είναι κατάσκοπος παρά Φιλίππου. αυται ἀπεδόθησαν αι μαρτυρίαι επι Νικίου, εκατομβαιώνος τρίτη ισταμένου.]

Μυρία τοίνυν ἔτερ' εἰπεῖν ἔχων περὶ αὐτοῦ 138
παραλείπω. καὶ γὰρ οὖτω πως ἔχει. πολλὰ ἄν
ἐγὼ ἔτι τούτων ἔχοιμι δεῖξαι, ὧν οὖτος κατ' ἐκείνους τοὺς χρόνους τοῖς μὲν ἐχθροῖς ὑπηρετῶν ἐμοὶ
δ' ἐπηρεάζων εὑρέθη. ἀλλ' οὐ τίθεται ταῦτα παρ' ἐν
ὑμῖν εἰς ἀκριβῆ μνήμην οὐδ' ἢν προσῆκεν ὀργήν,
ἀλλὰ δεδώκατε ἔθει τινὶ φαύλῳ πολλὴν ἐξουσίαν
τῷ βουλομένῳ τὸν λέγοντά τι τῶν ὑμῖν συμφερόντων ὑποσκελίζειν καὶ συκοφαντεῖν, τῆς ἐπὶ ταῖς
λοιδορίαις ἡδονῆς καὶ χάριτος τὸ τῆς πόλεως
συμφέρον ἀνταλλαττόμενοι διόπερ ῥᾶόν ἐστι ἐκείς
καὶ ἀσφαλέστερον ἀεὶ τοῖς ἐχθροῖς ὑπηρετοῦντα
μισθαρνεῖν ἢ τὴν ὑπὲρ ὑμῶν ἑλόμενον τάξιν ἐκριτος
πολιτεύεσθαι.

Καὶ τὸ μὲν δὴ πρὸ τοῦ πολεμεῖν φανερῶς συν-139 αγωνίζεσθαι Φιλίππω δεινὸν μέν, ὧ γῆ καὶ θεοί, πῶς γὰρ οὔ; κατὰ τῆς πατρίδος δότε δ', εἰ βούλεσθε, δότε αὐτῷ τοῦτο. ἀλλ' ἐπειδὴ φανερῶς ἤδη τὰ πλοῖα ἐσεσύλητο, Χερρόνησος ἐπορθεῖτο, ἐπὶ τὴν ᾿Αττικὴν ἐπορεύεθ' ἄνθρωπος, οὐκέτ' ἐν ἀμφισβητησίμω τὰ πράγματα ἦν ἀλλ' ἐνεστήκει πόλεμος, ὅ τι μὲν πώποτ' ἔπραξεν ὑπὲρ ὑμῶν ὁ βάσκανος οὐτοσὶ ἰαμβειογράφος, οὐκ ὰν ἔχοι δεῖ- ραχος ξαι, οὐδ' ἔστιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα και Μερος και δεῖτιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτε μεῖζον οὖτ' ἔλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτ' ἐλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτ' ἐλαττον ψήφισμα κεχ Πάρος και δεῖτιν οὖτ' ἐλαττον ψήφισμα και δεῖτιν οὐτ' ἐλαττον θεῖτιν οὐτ' ἐλαττον θεῖτιν οὐτ' ἐλαττον θεῖτιν οὐτ' ἐλαττον ἐλαττον θεῖτιν οὐτ' ἐλαττον θεῖτιν οὐτ' ἐλαττον θεῖτιν οὐτ' ἐλαττον δεῖτιν οὐτ' ἐλαττον

His sifcult in truck! In truck! I have better better better, better, better, better, better, better, better, better, better, beterappe

οὐδὲν Αἰσχίνη ὑπὲρ τῶν συμφερόντων τῆ πόλει ·
εἰ δέ φησι, νῦν δειξάτω ἐν τῷ ἐμῷ ὕδατι. ἀλλ'
οὐκ ἔστιν οὐδέν. καίτοι δυοῖν αὐτὸν ἀνάγκη θάἐ τερον ἡ μηδὲν τοῖς πραττομένοις ὑπ' ἐμοῦ τότ΄
ἔχοντ' ἐγκαλεῖν μὴ γράφειν παρὰ ταῦθ' ἔτερα,
ἡ τὸ τῶν ἐχθρῶν συμφέρον ζητοῦντα μὴ φέρειν
εἰς μέσον τὰ τούτων ἀμείνω.

mersues

Αρ' οὖν οὖδ' ἔλεγεν, ὥσπερ οὖδ' ἔγραφεν, ἡνίκα ἐργάσασθαί τι δέοι κακόν; οὖ μὲν οὖν ἢν εἰπεῖν ἑτέρῳ. καὶ τὰ μὲν ἄλλα καὶ φέρειν ἠδύναθ', ὡς ἔοικεν, ἡ πόλις καὶ ποιῶν οὖτος λανθάνειν · εν δ' ἐπεξειργάσατο, ἄνδρες 'Αθηναῖοι, τοιοῦτον, ὁ πᾶσι τοῖς προτέροις ἐπέθηκε τέλος ·

the ruby

113. Ταύτης της άρας καὶ των δρκων καὶ της μαντείας γενομένης, αναγεγραμμένων έτι καὶ νῦν, οἱ Λοκροὶ οἱ ᾿Αμφισσεῖς, μάλλον δε οί προεστηκότες αὐτων, άνδρες παρανομώτατοι, επειργάζοντο τὸ πεδίον, καὶ τὸν λιμένα τὸν ἐξάγιστον καὶ ἐπάρατον πάλιν ἐτείχισαν καὶ συνώκισαν, καὶ τέλη τοὺς καταπλέοντας ἐξέλεγον, καὶ τῶν ἀφικνουμένων εἰς Δελφοὺς πυλαγόρων ἐνίους χρήμασι διέφθειραν, ων είς ην Δημοσθένης. ΙΙ4. χειρυτονηθείς γὰρ ὑφ' ὑμῶν πυλαγόρας λαμβάνει δισχιλίας δραχμὰς παρὰ τῶν 'Αμφισσέων ύπερ τοῦ μηδεμίαν μνείαν περὶ αὐτῶν ἐν τοῖς 'Αμφικτύοσι ποιήσασθαι. διωμολογήθη δ' αὐτῷ καὶ εἰς τὸν λοιπὸν χρόνον ἀποσταλήσεσθαι Αθήναζε τοῦ ἐνιαυτοῦ ἐκάστου μνᾶς εἴκοσι των έξαγίστων καὶ ἐπαράτων χρημάτων, ἐφ' ῷτε βοηθήσειν τοῖς 'Αμφισσεῦσιν 'Αθήνησι κατὰ πάντα τρόπον • 116. 'Εξηγγέλλετο δ' ήμιν παρά των βουλομένων εύνοιαν ενδείκνυσθαι τη πόλει, ότι οί Αμφισσείς ύποπεπτωκότες τότε καὶ δεινώς θεραπεύοντες τοὺς Θηβαίους εἰσέφερον δόγμα κατά της ύμετέρας πόλεως, πεντήκοντα ταλάντοις ζημιώσαι τὸν δημον τῶν ᾿Αθηναίων, ὅτι χρυσᾶς άσπίδας ανέθεμεν πρός τον καινον νεών πρίν έξειργάσθαι, καὶ

περὶ οὖ τοὺς πολλοὺς ἀνάλωσε λόγους, τὰ τῶν ρείων ᾿Αμφισσέων τῶν Λοκρῶν διεξιῶν δόγματα, ὡς Κει διαστρέψων τἀληθές. τὸ δ' οὐ τοιοῦτόν ἐστι πόθεν; οὐδέποτ ἐκνίψη σὰ τἀκεῖ πεπραγμένα σαυτῷ οὐχ οὖτω πολλὰ ἐρεῖς.

Καλῶ δ' ἐναντίον ὑμῶν, ὧ ἄνδρες 'Αθηναῖοι, 141 lun
τοὺς θεοὺς ἄπαντας καὶ πάσας, ὄσοι τὴν χώραν και τὰν ἐχουσι τὴν ᾿Αττικήν, καὶ τὸν ᾿Απόλλω τὸν Πύαλιο θιον, ὁς πατρῷός ἐστι τῷ πόλει, καὶ ἐπεύχομαι και τοι
λαιο πασι τούτοις, εἰ μὲν ἀληθῆ πρὸς ὑμᾶς εἴποιμι και τοι
καὶ εἶπον καὶ τότ' εὐθὺς ἐν τῷ δήμῳ, ὅτε πρῶτον μιρικαί
εἶδον τουτονὶ τὸν μιαρὸν τούτου τοῦ πράγματος
ἀπτόμενον (ἔγνων γάρ, εὐθέως ἔγνων), εὐτυχίαν

ἐπεγράψαμεν τὸ προσήκον ἐπίγραμμα " Αθηναίοι ἀπὸ Μήδων καὶ Θηβαίων ότε τάναντία τοις Ελλησιν έμάχοντο." Μεταπεμψάμενος δ' έμε ὁ ἱερομνήμων ήξίου εἰσελθεῖν εἰς τὸ συνέδριον καὶ εἰπεῖν τι πρὸς τοὺς ᾿Αμφικτύονας ὑπὲρ τῆς πόλεως, καὶ αὐτὸν ούτω προηρημένον. 117. Αρχομένου δέ μου λέγειν καὶ προθυμότερόν πως είσεληλυθότος είς τὸ συνέδριον, τῶν ἄλλων πυλαγόρων μεθεστηκότων, αναβοήσας τις των 'Αμφισσέων, ανθρωπος ἀσελγέστατος καί, ὡς ἐμοὶ ἐφαίνετο, οὐδεμιᾶς παιδείας μετεσχηκώς, ίσως δε και δαιμονίου τινός εξαμαρτάνειν αὐτὸν προαγομένου, " ἀρχὴν δέ γε," ἔφη, " ὧ ἄνδρες "Ελληνες, εἰ ἐσωφρονεῖτε, οὐδ' ἄν ώνομάζετε τοῦνομα τοῦ δήμου τῶν Αθηναίων ἐν ταῖσδε ταῖς ἡμέραις, άλλ' ώς έναγεις έξειργετ' αν έκ τοῦ ίεροῦ." 118. "Αμα δὲ έμέμνητο της των Φωκέων συμμαχίας, ην ο Κρώβυλος έκεινος έγραψε, καὶ ἄλλα πολλὰ καὶ δυσχερή κατὰ τής πόλεως διεξήει λέγων, α έγω ούτε τότ' εκαρτέρουν ακούων ούτε νύν ήδεως μέμνημαι αὐτών. ἀκούσας δὲ οὖτω παρωξύνθην ὡς οὐδεπώποτ' ἐν τῷ έμαυτοῦ βίω. καὶ τοὺς μὲν ἄλλους λόγους ὑπερβήσομαι ἐπῆλθε δ' οὖν μοι ἐπὶ τὴν γνώμην μνησθηναι τῆς τῶν Ἀμφισσέων περὶ μοι δοῦναι καὶ σωτηρίαν, εἰ δὲ πρὸς ἔχθραν ἡ φιλονεικίας ἰδίας ἔνεκ' αἰτίαν ἐπάγω τούτῳ ψευδή, πάντων τῶν ἀγαθῶν ἀνόνητόν με ποιῆσαι.

orba 142 implato

Τὴν γῆν τὴν ἱερὰν ἀσεβείας, καὶ αὐτόθεν ἐστηκὼς ἐδείκνυον τοῦς αίνη ᾿Αμφικτύοσιν (ὑπόκειται γὰρ τὸ Κιρραῖον πεδίον τῷ ἱερῷ καὶ τῶν ᾿Αμφικτύοσιν (ὑπόκειται γὰρ τὸ Κιρραῖον πεδίον τῷ ἱερῷ καὶ τῶν γνώμας ἐπιψηφίζων ἐκκλησίων ἐποίει τῶν ᾿Αμφικτυόνων · ἐκκλησίαν γὰρ ὀνομάζουσιν, ὅταν μὴ μόνον τοὺς πυλαγόρους καὶ τοὺς ἱερομνήμονας συγκαλέσωσιν, ἀλλὰ καὶ τοὺς συνθύοντας καὶ χρωμένους τῷ θεῷ. ἐνταῦθ ἢδη πολλαὶ μὲν ἐγίγνοντο τῶν ᾿Αμφισσέων κατηγορίαι, πολὺς δ ἔπαινος ἢν κατὰ τῆς ἡμετέρας πόλεως · τέλος δὲ παντὸς τοῦ λόγου ψηφίζονται ἤκειν τοὺς ἱερομνήμονας πρὸ τῆς ἐπιούσης πυλαίας ἐν ἡητῷ χρόνῳ εἰς Πύλας, ἔχοντας δόγμα, καθ ὅ τι δίκην δώσουσιν οἱ ᾿Αμφισσεῖς ὑπὲρ ὧν εἰς τὸν θεὸν καὶ τὴν γῆν τὴν ἱερὰν καὶ τοὺς ᾿Αμφιστεῖς ὑπὲρ ὧν εἰς τὸν θεὸν καὶ τὴν γῆν τὴν ἱερὰν καὶ τοὺς ᾿Αμφιστεῖς ὑπὲρ ὧν μηρισν. ὅτι δὲ ἀληθῆ λέγω, ἀναγνώσεται ὑμῦν ὁ γραμματεὺς τὸ ψήφισμα.

ΨΗΦΙΣΜΑ.

125. Τοῦ δόγματος τούτου ἀποδοθέντος ὑφ' ἡμῶν ἐν τῆ βουλῆ καὶ πάλιν ἐν τῆ ἐκκλησία, καὶ τὰς πράξεις ἡμῶν ἀποδεξαμένου τοῦ δήμου καὶ τῆς πόλεως πάσης προαιρουμένης εὐσεβεῖν, καὶ Δημοσθένους ὑπὲρ τοῦ μεσεγγυήματος τοῦ ἐξ ᾿Αμφίσσης ἀντιλέγοντος καὶ ἐμοῦ φανερῶς ἐναντίον ὑμῶν ἐξελέγχοντος, ἐπειδὴ ἐκ τοῦ φανεροῦ τὴν πόλιν ἄνθρωπος οὐκ ἐδύνατο σφῆλαι, εἰσελ-

τὰ ψευδη δεῦρ' ἀπαγγείλας. [τὸν γὰρ ἐν ᾿Αμ- 143 ικαινός φίσση πόλεμον, δι' ἃν εἰς Ἐλάτειαν ἢλθε Φίλιπ- Καινόν πος καὶ δι' δν ἡρέθη τῶν ᾿Αμφικτυόνων ἡγεμών, και δι' ἀν ἀνέτρεψε τὰ τῶν Ἑλλήνων, οὐτός ἐστιν καινόν ἀνέτρεψε τὰ τῶν Ἑλλήνων εἶς ἀνὴρ τῶν τον μεγίστων αἴτιος κακῶν. καὶ τότ εὐθὺς ἐμοῦ δια καινόν μαρτυρομένου καὶ βοῶντος ἐν τῆ ἐκκλησίᾳ "πόλεμον εἰς τὴν ᾿Αττικὴν εἰσάγεις, Αἰσχίνη, πόλεμον ἐς τὴν ᾿Αττικὴν εἰσάγεις, Αἰσχίνη, πόλεμον ᾿Αμφικτυονικόν " οἱ μὲν ἐκ παρακλήσεως συγκαθήμενοι οὐκ εἴων με λέγειν, οἱ δ' ἐθαύ- Καιν καινόν καινόν καινόν καινόν καινόν καινόν καινόν ἐκ παρακλήσεως συγκαθήμενοι οὐκ εἴων με λέγειν, οἱ δ' ἐθαύ-

θων είς το βουλευτήριον καὶ μεταστησάμενος τους ίδιώτας έκφέρεται προβούλευμα είς την εκκλησίαν, προσλαβών την του γράψαντος ἀπειρίαν 126. τὸ δ' αὐτὸ τοῦτο καὶ ἐν τῆ ἐκκλησία διεπράξατο ἐπιψηφισθηναι καὶ γενέσθαι δήμου ψήφισμα ήδη έπαναστάσης της έκκλησίας, ἀπεληλυθότος έμοῦ, οὐ γὰρ ἄν ποτε έπέτρεψα, καὶ τῶν πολλῶν δὲ ἀφειμένων οὖ τὸ κεφάλαιόν ἐστι " τὸν ἱερομνήμονα," φησί, " τῶν 'Αθηναίων καὶ τοὺς πυλαγόρους τους αξὶ πυλαγορούντας πορεύεσθαι εἰς Πύλας καὶ εἰς Δελφους έν τοις τεταγμένοις χρόνοις ύπὸ τῶν προγόνων," εὐπρεπῶς γε τῷ ονόματι, άλλὰ τῷ ἔργω αἰσχρῶς κωλύει γὰρ εἰς τὸν σύλλογον τὸν ἐν Πύλαις ἀπαντᾶν, ος ἐξ ἀνάγκης πρὸ τοῦ καθήκοντος ἔμελλε χρόνου γίγνεσθαι. 127. καὶ πάλιν ἐν τῷ αὐτῷ ψηφίσματι πολὺ καὶ σαφέστερον καὶ πικρότερον σύγγραμμα γράφει "τὸν ίερομνήμονα," φησί, "των 'Αθηναίων καὶ τοὺς πυλαγόρους τοὺς ἀεὶ πυλαγορούντας μη μετέχειν τοις έκει συλλεγομένοις μήτε λόγων μήτε έργων μήτε δογμάτων μήτε πράξεως μηδεμιας." το δε μή μετέχειν τί έστι; πότερα τάληθες είπω η τὸ ηδιστον άκοῦσαι; τὸ ἀληθὲς ἐρῶ· τὸ γὰρ ἀεὶ πρὸς ἡδονὴν λεγόμενον ούτωσὶ τὴν πόλιν διατέθεικεν. οὐκ ἐὰ μεμνησθαι τῶν ὅρκων, οὖς ἡμῶν οἱ πρόγονοι ωμοσαν, οὐδὲ τῆς ἀρᾶς οὐδὲ τῆς τοῦ θεοῦ μαντείας. 128. Ἡμεῖς μὲν οὖν, ὦ ᾿Αθηναῖοι, κατεμείναμεν διὰ τοῦτο τὸ

corresponde

how is

a-elinia

s- gener.

للع تضميع في ا stinel

gree - e

- y un ad

, mec.

μαζον καὶ κενὴν αἰτίαν διὰ τὴν ἰδίαν ἔχθραν 144 ἐπάγειν με ὑπελάμβανον αὐτῷ. ἤτις δ' ἡ φύσις, ἄ ἄνδρες ᾿Αθηναῖοι, γέγονε τούτων τῶν πραγμάτων, καὶ τίνος εἴνεκα ταῦτα συνεσκευάσθη καὶ πως επράχθη, νυν υπακούσατε, επειδή τότε εκωξημενεί λύθητε· καὶ γὰρ εἶ πράγμα συντεθὲν ὄψεσθε, καὶ μεγάλα ωφελήσεσθε προς ιστορίαν των κοινων, πι οι των δ καὶ όση δεινότης ην έν τῷ Φιλίππω, θεάσεσθε. 1 μο είντ<mark>ι45</mark> Οὐκ ἦν τοῦ πρὸς ὑμᾶς πολέμου πέρας οὐδ' απαλλαγή Φιλίππω, εἰ μὴ Θηβαίους καὶ Θετταλοὺς ἐχθροὺς ποιήσειε τῆ πόλει · ἀλλὰ καίπερ ovracosy άθλίως καὶ κακώς των στρατηγών των ύμετέρων πολεμούντων αὐτῷ ὄμως ὑπ' αὐτοῦ τοῦ πολέμου 1) Kistin 4 Mengetime. καὶ τῶν ληστῶν μυρία ἔπασχε κακά. οὖτε γὰρμωίο Bearsho έξήγετο των έκ της χώρας γιγνομένων οὐδέν, οὖτὶμμπ The Kola 5 ω 146 εἰσήγετο ὧν έδεῖτ αὐτῷ. ἦν δὲ οὖτ ἐν τῆ θαλάτ- γιο τη τότε κρείττων ύμων, οὐτ' εἰς τὴν Αττικὴν ἐλ-μς gen hum in poine. θείν δυνατός μήτε Θετταλών ἀκολουθούντων μήτε ικώξη Dease camer Atis audical

Ano for lux get ψήφισμα, οἱ δ' ἄλλοι ᾿Αμφικτύονες συνελέγησαν εἰς Πύλας ···· πλην μιᾶς πόλεως, ης εγώ οὖτ' ἃν τοὖνομα εἴποιμι, μήθ' αἱ συμφοραί παραπλήσιοι γένοιντο αὐτης μηδενί των Έλληνων. καί συνελθόντες εψηφίσαντο επιστρατεύειν επί τους 'Αμφισσέας, καί στρατηγον είλοντο Κόττυφον τον Φαρσάλιον τον τότε τας γνώμας ἐπιψηφίζοντα, οὐκ ἐπιδημοῦντος ἐν Μακεδονία Φιλίππου, άλλ' οὐδ' ἐν τῆ Ἑλλάδι παρόντος, άλλ' ἐν Σκύθαις οὕτω μακράν I Lent How ἀπόντος · ον αὐτίκα μάλα τολμήσει λέγειν Δημοσθένης ώς έγω έπὶ τοὺς Ελληνας ἐπήγαγον. 129. Καὶ παρελθόντες τῆ πρώτη στρατεία καὶ μάλα μετρίως έχρήσαντο τοις Αμφισσεύσιν · άντὶ Jame thing occur in Jame of Edward Everettis Speceles.

Θηβαίων διιέντων · συνέβαινε δε αὐτῷ τῷ πολέμφ κρατούντι τοὺς ὁποιουσδήποθ' ὑμεῖς έξε- μπρί πέμπετε στρατηγούς (ἐω γὰρ τοῦτό γε) αὐτῆ τῆ τοῦτο φύσει τοῦ τόπου καὶ τῶν ὑπαρχόντων ἐκατέροις αραπί το κακοπαθείν. εἰ μὲν οὖν τῆς ιδίας ἔνεκ ἔχθρας ἡ 147 με με τους Θετταλους ή τους Θηβαίους συμπείθοι βαδίζειν εφ' ύμας, οὐδεν' αν ήγειτο προσέξειν αύτώ τον νουν · έαν δε τας εκείνων κοινάς προφάσεις λαβων ήγεμων αίρεθη, ράον ήλπιζε τὰ μεν παρακρούσεσθαι τὰ δὲ πείσειν. τί οὖν; ἐπιχειρεῖ, θεάσασθ' ώς εὖ, πόλεμον ποιῆσαι τοῖς 'Αμφικτύοσι καὶ περὶ τὴν Πυλαίαν ταραχήν · εἰς γὰρ ταῦθ' εὐθὺς αὐτοὺς ὑπελάμβανεν αὑτοῦ δεήσεσθαι. εἰ μὲν τοίνυν τοῦτο ἡ τῶν παρ' έαυτοῦ 148 πεμπομένων ίερομνημόνων ή των έκείνου συμμάχων είσηγοιτό τις, ὑπόψεσθαι τὸ πραγμα ἐνόμιζε καὶ τοὺς Θηβαίους καὶ τοὺς Θετταλοὺς καὶ πάντας φυλάξεσθαι, αν δ' 'Αθηναίος ή και παρ'

γὰρ τῶν μεγίστων ἀδικημάτων χρήμασιν αὐτοὺς ἐζημίωσαν, καὶ ταῦτ ἐν ἡητῷ χρόνῷ προεῖπον τῷ θεῷ καταθεῖναι, καὶ τοὺς μὲν ἐναγεῖς καὶ τῶν πεπραγμένων αἰτίους μετεστήσαντο, τοὺς δὲ δι εὐσέβειαν φυγόντας κατήγαγον. Ἐπειδὴ δὲ οὖτε τὰ χρήματα ἐξέτινον τῷ θεῷ τούς τ' ἐναγεῖς κατήγαγον καὶ τοὺς εὐσεβεῖς κατελθόντας διὰ τῶν ᾿Αμφικτυόνων ἐξέβαλον, οὔτως ἤδη τὴν δευτέραν ἐπὶ τοὺς ᾿Αμφισσέας στρατείαν ἐποιήσαντο, πολλῷ χρόνῷ ὕστερον, ἐπανεληλυθότος Φιλίππου ἐκ τῆς ἐπὶ τοὺς Σκύθας στρατείας, τῶν μὲν θεῶν τὴν ἡγεμονίαν τῆς εὐσεβείας ἡμῶν παραδεδωκότων, τῆς δὲ Δημοσθένους δωροδοκίας ἐμποδὼν γεγενημένης.

ύμων των ύπεναντίων ὁ τοῦτο ποιών, εὐπόρως λή-Huned to σειν όπερ συνέβη. πως οδν ταθτ' έποίησεν; 149 μισθούται τουτονί. οὐδενὸς δὲ προειδότος, οἶμαι, τὸ πρâγμα οὐδὲ φυλάττοντος, ὧσπερ εἴωθε τὰ Mi many interrogative τοιαθτα παρ' ύμιν γίγνεσθαι, προβληθείς πυλάsenteries. γορος ούτος καὶ τριῶν ἡ τεττάρων χειροτονησάντων αὐτὸν ἀνερρήθη. ὡς δὲ τὸ τῆς πόλεως άξίωμα λαβών άφίκετο είς τους Αμφικτύονας, πάντα τάλλ' άφεις και παριδών επέραινεν εφ' οίς 150 λον οὐ προορωμένους, τοὺς ἱερομνήμονας, πείθει mula an ψηφίσασθαι περιελθείν την χώραν ην οί μεν 'Αμmal select? φισσείς σφων αὐτων οὖσαν γεωργείν ἔφασαν, φισσεῖς σφων αυτων ουσως ,..., οὐδεμίαν ης κοι σύτος δὲ τῆς ἱερᾶς χώρας ἤτιᾶτο εἶναι, οὐδ' α νῦν ζως κοις δίκην τῶν Λοκρῶν ἐπαγόντων ἡμῖν, οὐδ' ἃ νῦν τος οῦτος προφασίζεται, λέγων οὐκ ἀληθῆ. γνώ- τος σεσθε δ' ἐκεῖθεν. οὐκ ἐνῆν ἄνευ τοῦ προσκαλέσασθαι δήπου τοῖς Λοκροῖς δίκην κατὰ τῆς πόλεως τελέσασθαι. τίς οὖν ἐκλήτευσεν ἡμᾶς; πηνημανεν δείσε υπων <u>ἀπὸ ποίας ἀρχ</u>ης; εἰπὲ τὸν εἰδότα, δεῖξον. ἀλλ' Δατίως. off eigh! οὖκ αν ἔχοις, ἀλλα κενῆ προφάσει ταύτη κατετοίνυν την χώραν περιιόντων τοίνυν την χώραν στουνη των Αμφικτυόνων κατά την υφήγησιν την τού-

τίσαν απαντας, τινάς δὲ καὶ συνήρπασαν τῶν and is had get in belter Mess. usel wesend mentini ting.

μων μων του, προσπεσόντες οἱ Λοκροὶ μικροῦ κατηκόν-

End in the tetter the entities agreeres in west

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ίερομνημόνων. ώς δ' απαξ έκ τούτων έγκλή-

ματα καὶ πόλεμος πρὸς τοὺς ᾿Αμφισσεῖς ἐταράχθη, τὸ μὲν πρῶτον ὁ Κόττυφος αὐτῶν τῶν Αμφικτυόνων ήγαγε στρατιάν, ώς δ' οι μεν οὐκ Με μμίζ ηλθον, οι δ' έλθόντες οὐδεν ἐποίουν, εἰς τὴν ἐπι-ηγον οί κατεσκευασμένοι καὶ πάλαι πονηροί τῶν 🛵 🛵 Θετταλών καὶ τών ἐν ταις άλλαις πόλεσιν. καὶ 152 (rades) προφάσεις εὐλόγους εἰλήφεσαν ή γὰρ αὐτοὺς το το το εἰσφέρειν καὶ ξένους τρέφειν ἔφασαν δεῖν καὶ ζημιούν τούς μή ταύτα ποιούντας, ή έκείνον αίρείσθαι. τί δει τὰ πολλὰ λέγειν; ἡρέθη γὰρθωμιτικώ ἐκ τούτων ἡγεμών. καὶ μετὰ ταῦτ' εὐθέως δύ-κων ξων ναμιν συλλέξας καὶ παρελθών ώς ἐπὶ τὴν Κιρ- πολείω ραίαν, ἐρρῶσθαι φράσας πολλὰ Κιρραίοις καὶ Λοκροίς, την Ἐλάτειαν καταλαμβάνει. εί μεν 153 οὖν μη μετέγνωσαν εὐθέως, ὡς τοῦτ' εἶδον, οἱς τοῦς και το Θηβαιοι και μεθ' ήμων εγένοντο, ωσπερ χειμάρ-τως τια με ρους αν απαν τουτο το πραγμα είς την πόλιν τη μειες: εἰσέπεσεν νῦν δὲ τό γ' εξαίφνης ἐπέσχον αὐ-Τως τὸν ἐκείνοι, μάλιστα μέν, ὧ ἄνδρες ᾿Αθηναίοι, α.... όσον καθ' ένα άνδρα, καὶ δι' ἐμέ. Δὸς δέ μοι ήτεις. τὰ δόγματα ταῦτα καὶ τοὺς χρόνους ἐν οἷς ἔκα-λο κοινο στα πέπρακται, ιν' εἰδητε ἡλίκα πράγματα ή κέπο μιαρὰ κεφαλή ταράξασα αὐτη δίκην οὐκ ἔδωκεν γείτι και

broch solipiette de salulalino.

με cul λέγε μοι τὰ δόγματα.

and veils the single week.

vew,

My nee

6 therev,

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heave the suface of allering the wall

ΔΟΓΜΑΤΑ ΑΜΦΙΚΤΎΟΝΩΝ.

154 [Ἐπὶ ἰερέως Κλειναγόρου, ἐαρινῆς Πυλαίας, ἔδοξε τοῖς πυλαγόροις καὶ τοῖς συνέδροις τῶν 'Αμφικτυόνων καὶ τῷ κοινῷ τῶν 'Αμφικτυόνων, ἐπειδὴ 'Αμφισσεῖς ἐπιβαίνουσιν ἐπὶ τὴν ἱερὰν χώραν καὶ σπείρουσι καὶ βοσκήμασι κατανέμουσιν, ἐπελθεῖν τοὺς πυλαγόρους καὶ τοὺς συνέδρους, καὶ στήλαις διαλαβεῖν τοὺς δρους, καὶ ἀπειπεῖν τοῖς 'Αμφισσεῦσι τοῦ λοιποῦ μὴ ἐπιβαίνειν.]

ΕΤΈΡΟΝ ΔΟΓΜΑ.

155 [Επὶ ἰερέως Κλειναγόρου, ἐαρινῆς Πυλαίας, ἔδοξε τοις πυλαγόροις καὶ τοις συνέδροις τῶν 'Αμφικτυόνων καὶ τῷ κοινῷ τῶν 'Αμφικτυόνων καὶ τῷ κοινῷ τῶν 'Αμφικτυόνων, ἐπειδὴ οἱ ἐξ 'Αμφίσσης τὴν ἱερὰν χώραν κατανειμάμενοι γεωργοῦσι καὶ βοσκήματα νέμουσι, καὶ κωλυόμενοι τοῦτο ποιεῖν, ἐν τοις ὅπλοις παραγενόμενοι, τὸ κοινὸν τῶν Ἑλλήνων συνέδριον κεκωλύκασι μετὰ βίας, τινὰς δὲ καὶ τετραυματίκασιν, τὸν στρατηγὸν τὸν ἡρημένον τῶν 'Αμφικτυόνων Κόττυφον τὸν 'Αρκάδα πρεσβεῦσαι πρὸς Φίλιππον τὸν Μακεδόνα, καὶ ἀξιοῦν ἴνα βοηθήση τῷ τε 'Απόλλωνι καὶ τοις 'Αμφικτύοσιν, ὅπως μὴ περιίδη ὑπὸ τῶν ἀσεβῶν 'Αμφισσέων τὸν θεὸν πλημμελούμενον καὶ διότι αὐτὸν στρατηγὸν αὐτοκράτορα αἰροῦνται οἱ "Ελληνες οἱ μετέχοντες τοῦ συνεδρίου τῶν 'Αμφικτύοων.]

Λέγε δη και τους χρόνους εν οίς ταυτ' εγίγνετο· εἰσὶ γὰρ καθ' ους επυλαγόρησεν οῦτος. λέγε.

XPONOI.

["Αρχων Μνησιθείδης, μηνὸς ἀνθεστηριῶνος ἔκτη ἐπὶ δεκάτη.]

Δὸς δὴ τὴν ἐπιστολὴν ἦν, ὡς οὐχ ὑπήκουον 156 οἱ Θηβαίοι, πέμπει πρὸς τοὺς ἐν Πελοποννήσω συμμάχους ὁ Φίλιππος, ἴν' εἰδῆτε καὶ ἐκ ταύτης ποτά των, τὸ ταῦτ' ἐπὶ τὴν Ἑλλάδα καὶ τοὺς Θηβαίους καὶ ὑμᾶς πράττειν, ἀπεκρύπτετο, κοινὰ δὲ καὶ τοῦς ᾿Αμφικτύοσι δόξαντα ποιεῖν προσεποιεῖτο · ὁ δὲ τὰς ἀφορμὰς ταύτας καὶ τὰς προφάσεις αὐτῷ παρασχὼν οὖτος ἦν. λέγε.

ΕΠΙΣΤΟΛΗ.

[Βασιλεύς Μακεδόνων Φίλιππος Πελοποννησίων τῶν ἐν τἢ 157 συμμαχία τοις δημιουργοις καὶ τοις συνέδροις καὶ τοις ἄλλοις συμμάχοις πᾶσι χαίρειν. ἐπειδὴ Λοκροι οἱ καλούμενοι 'Οζόλαι, κατοικοῦντες ἐν 'Αμφίσση, πλημμελοῦσιν εἰς τὸ ἱερὸν τοῦ 'Απόλλωνος τοῦ ἐν Δελφοις καὶ τὴν ἱερὰν χώραν ἐρχόμενοι μεθ' ὅπλων λεηλατοῦσι, βούλομαι τῷ θεῷ μεθ' ὑμῶν βοηθεῖν καὶ ἀμύνασθαι τοὺς παραβαίνοντάς τι τῶν ἐν ἀνθρώποις εὐσεβῶν · ὥστε συναντᾶτε μετὰ τῶν ὅπλων εἰς τὴν Φωκίδα, ἔχοντες ἐπισιτισμὸν ἡμερῶν τεσσαράκοντα, τοῦ ἐνεστῶτος μηνὸς λῷου, ὡς ἡμεῖς ἄγομεν, ὡς δὲ 'Αθηναίοι, βοηδρομιῶνος, ὡς δὲ Κορίνθιοι, πανέμου. τοις δὲ μὴ συναντήσασι πανδημεὶ χρησόμεθα, τοις δὲ συμβούλοις ἡμῖν κειμένοις ἐπιζημίοις. εὐτυχεῖτε.]

'Ορᾶθ' ὅτι φεύγει τὰς ἰδίας προφάσεις, εἰς δὲ 158 τὰς ᾿Αμφικτυονικὰς καταφεύγει. τίς οὖν ὁ ταῦτα συμπαρασκευάσας αὐτῷ; τίς ὁ τὰς προφάσεις ταύτας ἐνδούς; τίς ὁ τῶν κακῶν τῶν γεγενημένων μάλιστα αἴτιος; οὐχ οὖτος; μὴ τοίνυν

λέγετε, ὧ ἄνδρες ᾿Αθηναῖοι, περιιόντες ὡς ὑφ' ἐνὸς τοιαῦτα πέπονθεν ἡ Ἑλλὰς ἀνθρώπου. οὐχ ὑφ' ἐνός, ἀλλ' ὑπὸ πολλῶν καὶ πονηρῶν παρ' τ59 ἑκάστοις, ὧ γῆ καὶ θεοί · ὧν εἶς οὑτοσί, ὄν, εἰ μηδὲν εὐλαβηθέντα τἀληθὲς εἰπεῖν δέοι, οὐκ ἀν ταῦτα ἀπολωλότων ἀπάντων εἰπεῖν, ἀνθρώπων, τόπων, πόλεων · ὁ γὰρ τὸ σπέρμα παρασχών, οῦτος τῶν φύντων κακῶν αἴτιος. ὃν ὅπως ποτὲ οὐκ εὐθὺς ἰδόντες ἀπεστράφητε, θαυμάζω · πλὴν πολύ τι σκότος, ὡς ἔοικεν, ἐστὶ παρ' ὑμῖν πρὸ τῆς ἀληθείας.

160 Συμβέβηκε τοίνυν μοι των κατά της πατρίδος

τούτω πεπραγμένων άψαμένω εἰς ἃ τούτοις ἐναντιούμενος αὐτὸς πεπολίτευμαι ἀφιχθαι · ἃ πολλων μὲν ἔνεκ ἀν εἰκότως ἀκούσαιτέ μου, μάλιστα δ' ὅτι αἰσχρόν ἐστιν, ὧ ἄνδρες ᾿Αθηναιοι, εἰ ἐγὼ μὲν τὰ ἔργα τῶν ὑπὲρ ὑμῶν πόνων ὑπέμεινα, ὑμεις δὲ μηδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε.

161 ὁρῶν γὰρ ἐγὼ Θηβαίους, σχεδὸν δὲ καὶ ὑμᾶς ὑπὸ τῶν τὰ Φιλίππου φρονούντων καὶ διεφθαρμένων παρ ἑκατέροις ὅ μὲν ἢν ἀμφοτέροις φοβερὸν καὶ φυλακῆς πολλῆς δεόμενον, τὸ τὸν Φίλιππον ἐᾶν αὐξάνεσθαι, παρορῶντας καὶ οὐδὲ καθ εν φυλαττομένους, εἰς ἔχθραν δὲ καὶ τὸ προσκρούειν ἀλλήλοις ἐτοίμως ἔχοντας, ὅπως τοῦτο μὴ γένοιτο παρατηρῶν διετέλουν, οὐκ ἀπὸ τῆς

έμαυτοῦ γνώμης μόνον ταῦτα συμφέρειν ὑπολαμβάνων, ἀλλ' είδως 'Αριστοφωντα καὶ πάλιν Ευ- 162 με Ισίλει βουλον πάντα τὸν χρόνον βουλομένους πρᾶξαικικής τω ταύτην τὴν φιλίαν, καὶ περὶ τῶν ἄλλων πολλάκις αδτικές. άντιλέγοντας τοῦθ' ὁμογνωμονοῦντας ἀεί. σὺ ζωντας μέν, ὧ κίναδος, κολακεύων παρηκο- 'σων' λούθεις, τεθνεώτων δ' οὖκ αἰσθάνει κατηγορῶν: α γαρ περί Θηβαίων ἐπιτιμᾶς ἐμοί, ἐκείνων πολύ μαλλον ή έμου κατηγορείς, των πρότερον ή έγω ταύτην τὴν συμμαχίαν δοκιμασάντων. έκεισε ἐπάνειμι, ὅτι τὸν ἐν ᾿Αμφίσση πόλεμον τούτου μεν ποιήσαντος, συμπεραναμένων δε των άλλων των συνεργων αὐτώ την πρὸς Θηβαίους έχθραν, συνέβη τὸν Φίλιππον έλθειν ἐφ' ἡμᾶς, οδπερ ένεκα τὰς πόλεις οδτοι συνέκρουον, καὶ εί μη προεξανέστημεν μικρόν, οὐδ' ἀναλαβεῖν αν ήδυνήθημεν · οὖτω μέχρι πόρρω προήγαγον οὖτοι την έχθραν. ἐν οἷς δ' ἦτε ἤδη τὰ πρὸς ἀλλήλους, τουτωνὶ τῶν ψηφισμάτων ἀκούσαντες καὶ τῶν ἀποκρίσεων εἶσεσθε. Καί μοι λέγε ταῦτα λαβών.

ΨΗΦΙΣΜΑΤΑ.

[Επὶ ἄρχοντος Ἡροπύθου, μηνὸς ἐλαφηβολιῶνος ἔκτη φθί- 164 νοντος, φυλῆς πρυτανευούσης Ἐρεχθηίδος, βουλῆς καὶ στρατηγῶν γνώμη, ἐπειδὴ Φίλιππος ἃς μὲν κατείληφε πόλεις τῶν ἀστυγειτόνων, τινὰς δὲ πορθεῖ, κεφαλαίω δὲ ἐπὶ τὴν ᾿Αττικὴν παρασκευάζεται παραγίγνεσθαι, παρ᾽ οὐδὲν ἡγούμενος τὰς ἡμετέρας συνθήκας, καὶ τοὺς ὅρκους λύειν ἐπιβάλλεται καὶ τὴν

εἰρήνην, παραβαίνων τὰς κοινὰς πίστεις, δεδόχθαι τῷ βουλῷ καὶ τῷ δήμῳ πέμπειν πρὸς αὐτὸν πρέσβεις, οἴτινες αὐτῷ διαλέξονται καὶ παρακαλέσουσιν αὐτὸν μάλιστα μὲν τὴν πρὸς ἡμᾶς ὁμόνοιαν διατηρεῖν καὶ τὰς συνθήκας, εἰ δὲ μή, πρὸς τὸ βουλεύσασθαι δοῦναι χρόνον τῷ πόλει καὶ τὰς ἀνοχὰς ποιήσασθαι μέχρι τοῦ θαργηλιῶνος μηνός. ἡρέθησαν ἐκ βουλῆς Σῦμος ᾿Αναγυράσιος, Εὐθύδημος Φλυάσιος, Βουλαγόρας ᾿Αλωπεκῆθεν.]

ΨΗΦΙΣΜΑ.

165 [Επὶ ἄρχοντος Ἡροπύθου, μηνὸς μουνυχιῶνος ἔνη καὶ νέᾳ, πολεμάρχου γνώμη, ἐπειδὴ Φίλιππος εἰς ἀλλοτριότητα Θηβαίους πρὸς ἡμᾶς ἐπιβάλλεται καταστῆσαι, παρεσκεύασται δὲ καὶ παντὶ τῷ στρατεύματι πρὸς τοὺς ἔγγιστα τῆς ᾿Αττικῆς παραγίγνεσθαι τόπους, παραβαίνων τὰς πρὸς ἡμᾶς ὑπαρχούσας αὐτῷ συνθήκας, δεδόχθαι τῆ βουλῆ καὶ τῷ δήμῳ πέμψαι πρὸς αὐτὸν κήρυκα καὶ πρέσβεις, οἴτινες ἀξιώσουσι καὶ παρακαλέσουσιν αὐτὸν ποιήσασθαι τὰς ἀνοχάς, ὅπως ἐνδεχομένως ὁ δῆμος βουλεύσηται · καὶ γὰρ νῦν οὐ κέκρικε βοηθεῖν ἐν οὐδενὶ τῶν μετρίων. ἡρέθησαν ἐκ βουλῆς Νέαρχος Σωσινόμου, Πολυκράτης Ἐπίφρονος, καὶ κῆρυξ Εὔνομος ᾿Αναφλύστιος ἐκ τοῦ δήμου.]

166 Λέγε δη καὶ τὰς ἀποκρίσεις.

ΑΠΟΚΡΙΣΙΣ ΑΘΗΝΑΙΟΙΣ.

[Βασιλεὺς Μακεδόνων Φίλιππος 'Αθηναίων τῆ βουλῆ καὶ τῷ δήμῳ χαίρειν. ἢν μὲν ἀπ' ἀρχῆς εἴχετε πρὸς ἡμᾶς αἴρεστν, οὐκ ἀγνοῶ, καὶ τίνα σπουδὴν ποιεῖσθε προσκαλέσασθαι Βουλόμενοι Θετταλοὺς καὶ Θηβαίους, ἔτι δὲ καὶ Βοιωτούς · βέλτιον δ' αὐτῶν φρονούντων καὶ μὴ βουλομένων ἐφ' ὑμῖν ποιήσασθαι τὴν ἑαυτῶν αἴρεσιν, ἀλλὰ κατὰ τὸ συμφέρον ἱσταμένων, νῦν ἐξ ὑποστροφῆς ἀποστείλαντες ὑμεῖς πρός με πρέσβεις καὶ κήρυκα συνθηκῶν

μνημονεύετε καὶ τὰς ἀνοχὰς αἰτεῖσθε, κατ' οὐδὰν ὑφ' ἡμῶν πεπλημμελημένοι. ἐγὼ μέντοι ἀκούσας τῶν πρεσβευτῶν συγκατατίθεμαι τοῖς παρακαλουμένοις καὶ ἔτοιμός εἰμι ποιεῖσθαι τὰς ἀνοχάς, ἄν περ τοὺς οὐκ ὀρθῶς συμβουλεύοντας ὑμῖν παραπέμψαντες τῆς προσηκούσης ἀτιμίας ἀξιώσητε. ἔρρωσθε.

ΑΠΟΚΡΙΣΙΣ ΘΗΒΑΙΟΙΣ.

[Βασιλεύς Μακεδόνων Φίλιππος Θηβαίων τῆ βουλῆ καὶ τῷ 167 δήμω χαίρειν. ἐκομισάμην τὴν παρ' ὑμῶν ἐπιστολήν, δι' ἦς μοι τὴν ὁμόνοιων καὶ τὴν εἰρήνην ἀνανεοῦσθε. πυνθάνομαι μέντοι διότι πᾶσαν ὑμῖν 'Αθηναῖοι προσφέρονται φιλοτιμίαν βουλόμενοις ὑμᾶς συγκαταίνους γενέσθαι τοῖς ὑπ' αὐτῶν παρακαλουμένοις. πρότερον μὲν οὖν ὑμῶν κατεγίγνωσκον ἐπὶ τῷ μέλλειν πείθεσθαι ταῖς ἐκείνων ἐλπίσι καὶ ἐπακολουθεῖν αὐτῶν τῆ προαιρέσει. νῦν δ' ἐπιγνοὺς ὑμᾶς τὰ πρὸς ἡμᾶς ἔζητηκότας ἔχειν εἰρήνην μᾶλλον ἢ ταῖς ἐτέρων ἐπακολουθεῖν γνώμαις, ἤσθην καὶ μᾶλλον ὑμᾶς ἐπαινῶ κατὰ πολλά, μάλιστα δ' ἐπὶ τῷ βουλεύσασθαι περὶ τούτων ἀσφαλέστερον καὶ τὰ πρὸς ἡμᾶς ἔχειν ἐν εὐνοίᾳ· ὅπερ οὐ μικρὰν ὑμῖν οἴσειν ἐλπίζω ῥοπήν, ἐάν περ ἐπὶ ταύτης μένητε τῆς προθέσεως. ἔρρωσθε.]

Οὖτω διαθεὶς ὁ Φίλιππος τὰς πόλεις πρὸς ἀλ- 168 λήλας διὰ τούτων, καὶ τούτοις ἐπαρθεὶς τοῖς ψηφίσμασι καὶ ταῖς ἀποκρίσεσιν, ἦκεν ἔχων τὴν δύναμιν καὶ τὴν Ἐλάτειαν κατέλαβεν, ὡς οὐδ' ἄν εἴ τι γένοιτο ἔτι συμπνευσάντων ἄν ἡμῶν καὶ τῶν Θηβαίων. ἀλλὰ μὴν τὸν τότε συμβάντα ἐν τῆ πόλει θόρυβον ἴστε μὲν ἄπαντες, μικρὰ δ' ἀκούσατε ὅμως αὐτὰ τἀναγκαιότατα.

Έσπέρα μὲν γὰρ ἦν, ἦκε δ' ἀγγέλλων τις ὡς 169

τούς πρυτάνεις ώς Ἐλάτεια κατείληπται. μετά ταθτα οι μέν εθθυς έξαναστάντες μεταξύ δειπνούντες τούς τ' έκ των σκηνών των κατά την άγορὰν έξειργον και τὰ γέρρα ἐνεπίμπρασαν, οί δὲ τοὺς στρατηγοὺς μετεπέμποντο καὶ τὸν σαλπιγκτην ἐκάλουν, καὶ θορύβου πλήρης ήν ή πόλις. τη δ' ύστεραία αμα τη ήμέρα οι μεν πρυτάνεις την βουλην εκάλουν είς το βουλευτήριον, ύμεις δ' είς την εκκλησίαν επορεύεσθε, καὶ πρὶν εκείνην χρηματίσαι καὶ προβουλεῦσαι πᾶς ὁ δῆμος ἄνω 270 καθήτο. καὶ μετὰ ταῦτα ὡς ἦλθεν ἡ βουλὴ καὶ απήγγειλαν οί πρυτάνεις τὰ προσηγγελμένα έαυτοις και τον ήκοντα παρήγαγον κάκεινος είπεν, ήρώτα μεν ὁ κῆρυξ "τίς ἀγορεύειν βούλεται;" παρήει δ' οὐδείς. πολλάκις δὲ τοῦ κήρυκος έρωτῶντος οὐδὲν μᾶλλον ἀνίστατ' οὐδείς, ἀπάντων μεν των στρατηγων παρόντων, άπάντων δε των ρητόρων, καλούσης δὲ τῆς κοινῆς πατρίδος φωνῆς τὸν ἐροῦνθ' ὑπὲρ σωτηρίας την γάρ ὁ κηρυξ κατά τους νόμους φωνήν άφίησι, ταύτην κοινήν 171 της πατρίδος δίκαιόν έστιν ήγεισθαι. καίτοι εί μέν τους σωθήναι την πόλιν βουλομένους παρελθεῖν ἔδει, πάντες ἃν ὑμεῖς καὶ οἱ ἄλλοι 'Αθηναιοι αναστάντες έπι το βημα έβαδίζετε πάντες γαρ οίδ' ότι σωθήναι αὐτήν έβούλεσθε εί δέ τούς πλουσιωτάτους, οί τριακόσιοι εί δε τούς άμφότερα ταῦτα, καὶ εὖνους τῆ πόλει καὶ πλου-

σίους, οἱ μετὰ ταῦτα τὰς μεγάλας ἐπιδόσεις ἐπιδόντες καὶ γὰρ εὐνοία καὶ πλούτω τοῦτ' ἐποίησαν. άλλ' ώς ξοικεν, ξκείνος ὁ καιρὸς καὶ ή 172 ήμέρα ἐκείνη οὐ μόνον εὖνουν καὶ πλούσιον ἄνδρα ἐκάλει, ἀλλὰ καὶ παρηκολουθηκότα τοῖς πράγμασιν έξ άρχης, καὶ συλλελογισμένον ὀρθώς τίνος ένεκα ταῦτ' ἐπραττεν ὁ Φίλιππος καὶ τί βουλόμενος · ὁ γὰρ μὴ ταῦτ' είδὼς μηδ' έξητακὼς πόρρωθεν, οὖτ' εἰ εὖνους ἦν οὖτ' εἰ πλούσιος, οὖδεν μαλλον ήμελλεν ο τι χρή ποιείν είσεσθαι οὐδ' ύμιν έξειν συμβουλεύειν. έφάνην τοίνυν ούτος 173 έν ἐκείνη τῆ ἡμέρα ἐγώ, καὶ παρελθών εἶπον εἰς ύμας, α μου δυοίν ένεκ ακούσατε προσσχόντες τὸν νοῦν, ένὸς μέν, ἴν' εἰδῆτε ὅτι μόνος τῶν λεγόντων καὶ πολιτευομένων έγω την της εὐνοίας τάξιν έν τοις δεινοίς οὐκ ἔλιπον, ἀλλὰ καὶ λέγων καὶ γράφων έξηταζόμην τὰ δέονθ' ὑπὲρ ὑμῶν ἐν αὐτοις τοις φοβεροις, έτέρου δέ, ότι μικρον αναλώσαντες χρόνον πολλώ πρός τὰ λοιπὰ τῆς πάσης πολιτείας έσεσθ' έμπειρότεροι. εἶπον τοίνυν ὅτι 174" τοὺς μὲν ὡς ὑπαρχόντων Θηβαίων Φιλίππω λίαν θορυβουμένους άγνοεῖν τὰ παρόντα πράγμαθ' ήγουμαι εὖ γὰρ οἶδ' ὅτι, εἰ τοῦθ' οὖτως ἐτύγχανεν έχον, οὐκ αν αὐτὸν ἡκούομεν ἐν Ἐλατεία όντα, άλλ' έπὶ τοῖς ἡμετέροις ὁρίοις. ὅτι μέντοι ιν' έτοιμα ποιήσηται τὰ ἐν Θήβαις ἦκει, σαφῶς έπίσταμαι. ώς δ' έχει," έφην, "ταῦτα, ἀκούσατέ 175

μου. ἐκείνος οσους ή πείσαι χρήμασι Θηβαίων ή έξαπατήσαι ένην, απαντας εύτρέπισται, τοὺς δ' άπ' άρχης άνθεστηκότας αὐτώ καὶ νῦν ἐναντιουμένους οὐδαμῶς πεῖσαι δύναται. τί οὖν βούλεται, καὶ τίνος ἔνεκα τὴν Ἐλάτειαν κατείληφεν; πλησίον δύναμιν δείξας καὶ παραστήσας τὰ ὅπλα τοὺς μὲν έαυτοῦ φίλους ἐπᾶραι καὶ θρασεῖς ποιῆσαι, τοὺς δ' ἐναντιουμένους καταπληξαι, ἴν' $\mathring{\eta}$ συγχωρήσωσι φοβηθέντες α νῦν οὐκ ἐθέλουσιν, 176 ή βιασθώσιν. εί μεν τοίνυν προαιρησόμεθ' ήμεις," έφην, " έν τῷ παρόντι, εἴ τι δύσκολον πέπρακται Θηβαίοις πρὸς ἡμᾶς, τούτου μεμνήσθαι καὶ ἀπιστεῖν αὐτοῖς ὡς ἐν τῆ τῶν ἐχθρῶν οὖσι μερίδι, πρῶτον μὲν ἃ αν εὖξαιτο Φίλιππος ποιήσομεν, είτα φοβούμαι μη προσδεξαμένων των νυν άνθεστηκότων αυτώ και μιά γνώμη πάντων φιλιππισάντων είς την Αττικήν έλθωσιν άμφότεροι. αν μέντοι πεισθητ' έμοι και προς τῷ σκοπεῖν ἀλλὰ μὴ φιλονεικεῖν περὶ ὧν ἇν λέγω γένησθε, οίμαι καὶ τὰ δέοντα λέγειν δόξειν καὶ τὸν ἐφεστηκότα κίνδυνον τῆ πόλει δια-177 λύσειν. τί οὖν φημι δεῖν; πρῶτον μὲν τὸν παρόντα ἐπανεῖναι φόβον, εἶτα μεταθέσθαι καὶ φοβείσθαι πάντας ύπερ Θηβαίων · πολύ γάρ τῶν δεινῶν εἰσιν ἡμῶν ἐγγυτέρω, καὶ προτέροις αὐτοῖς ἐστιν ὁ κίνδυνος · ἔπειτ' ἐξελθόντας Ἐλευσινάδε τους έν ήλικία και τους ιππέας δείξαι

πασιν ύμας αὐτοὺς ἐν τοῖς ὅπλοις ὄντας, ἴνα τοῖς έν Θήβαις φρονοῦσι τὰ ὑμέτερα ἐξ ἴσου γένηται τὸ παρρησιάζεσθαι περὶ τῶν δικαίων, ἰδοῦσιν ότι, ώσπερ τοις πωλούσι Φιλίππω την πατρίδα πάρεσθ' ή βοηθήσουσα δύναμις έν 'Ελατεία, ούτω τοις ύπερ της ελευθερίας αγωνίζεσθαι βουλομένοις υπάρχεθ' υμείς έτοιμοι και βοηθήσετ', έάν τις έπ' αὐτοὺς ἴη. μετὰ ταῦτα χειροτονήσαι 178 κελεύω δέκα πρέσβεις, καὶ ποιησαι τούτους κυρίους μετά των στρατηγών καὶ τοῦ πότε δεῖ Βαδίζειν ἐκεῖσε καὶ τῆς ἐξόδου. ἐπειδὰν δ' ἔλθωσιν οι πρέσβεις είς θήβας, πῶς χρήσασθαι τῷ πράγματι παραινῶ; τούτῳ πάνυ μοι προσέχετε τὸν νοῦν. μη δεῖσθαι Θηβαίων μηδέν (aiσχρὸς γὰρ ὁ καιρός) ἀλλ' ἐπαγγέλλεσθαι βοηθήσειν, έὰν κελεύωσιν, ὡς ἐκείνων ὄντων ἐν ταῖς έσχάτοις, ήμων δε άμεινον ή κείνοι προορωμένων, ιν' έὰν μὲν δέξωνται ταῦτα καὶ πεισθῶσιν ήμιν, καὶ ἃ βουλόμεθα ὧμεν διωκημένοι καὶ μετὰ προσχήματος άξίου της πόλεως ταθτα πράξωμεν, έὰν δ' ἄρα μὴ συμβῆ κατατυχεῖν, ἐκεῖνοι μὲν έαυτοις έγκαλωσιν, άν τι νῦν έξαμαρτάνωσιν, ήμιν δε μηδεν αίσχρον μηδε ταπεινον ή πεπραγμένον." Ταῦτα καὶ παραπλήσια τούτοις εἰπων 179 κατέβην. συνεπαινεσάντων δε πάντων καὶ οὐδενὸς εἰπόντος ἐναντίον οὐδὲν οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δέ, οὐδ' ἔγραψα μέν, οὐκ ἐπρέσβευσα

airpin corre - hellin kuch a en se to make un indecent estreme à maris, résort a l'act à l'ace.

Murdianalisme de l'action de la l'ace.

82 AHMOSAFNOTS

δέ, οὐδ' ἐπρέσβευσα μέν, οὐκ ἔπεισα δὲ Θηβαίους άλλ άπὸ της άρχης άχρι της τελευτης διεξηλθον, καὶ ἔδωκ' ἐμαυτὸν ὑμιν ἀπλῶς εἰς τοὺς περιεστηκότας τῆ πόλει κινδύνους. Καί μοι φέρε τὸ ψήφισμα τὸ τότε γενόμενον. Καίτοι τίνα βούλει σέ, Αἰσχίνη, καὶ τίνα έμαυ-

Vha lie τον ἐκείνην την ήμέραν είναι θω; βούλει έμαυolcula in Jelling. Ge τον μέν, ον αν συ λοιδορούμενος και διασύρων recei realy καλέσαις, Βάτταλον, σὲ δὲ μηδ' ἦρωα τὸν τυ-1 curolline ing '~

χόντα ἀλλὰ τούτων τινὰ τῶν ἀπὸ τῆς σκηνῆς, Κρεσφόντην ἡ Κρέοντα ἡ ον ἐν Κολλυτῷ ποτε Οἰνόμαον κακῶς ἐπέτριψας; τότε τοίνυν κατ Τκ. έκεινον τον καιρον ο Παιανιεύς έγω Βάτταλος 💢 🧲 μως γωνιωρινομάου τοῦ Κοθωκίδου σοῦ πλείονος ἄξιος ὢνωςς

έφάνην τῆ πατρίδι. σὺ μέν γε οὐδὲν οὐδαμοῦ 👯 👸 Mynosarvio χρήσιμος ἦσ θ α· ἐγὼ δὲ πάντα, ὅσα προσῆκε $\frac{\alpha}{\ell_1}$ 1 1 mm 4=19 K τον ἀγαθον πολίτην, ἔπραττον. Λέγε το ψήφι-RLL1315. -muslaho, A clase Color Postille σμά μοι. (Massylle.) lidel a can & he

To fundam Gael, lixders , il danced ΨΗΦΙΣΜΑ ΔΗΜΟΣΗΕΝΟΥΣ. [Επὶ ἄρχοντος Ναυσικλέους, φυλής πρυτανευούσης Αἰωντίδος, منتنز و الرياي σκιροφοριώνος έκτη έπὶ δέκα, Δημοσθένης Δημοσθένους Παι-

ανιεύς είπεν, επειδή Φίλιππος ὁ Μακεδόνων βασιλεύς εν τε τώ

παρεληλυθότι χρόνφ παραβαίνων φαίνεται τὰς γεγενημένας αὑτῷ

συνθήκας προς τον 'Αθηναίων δημον περί της εἰρήνης, ὑπεριδων Laar & ws THE GOLDEN τους όρκους και τὰ παρὰ πᾶσι τοις Ελλησι νομιζόμενα είναι δίκαια, καὶ πόλεις παραιρεῖται οὐδὲν αὐτῷ προσηκούσας, τινὰς δὲ καὶ 'Αθηναίων οὖσας δοριαλώτους πεποίηκεν οὐδεν προαδικηθεὶς Gattalus ύπὸ τοῦ δήμου τοῦ ᾿Αθηναίων, ἔν τε τῷ παρόντι ἐπὶ πολὺ προ-· (el loss &

rad and mobile mine est of Manure Edil lane (... would haveve ed situe so whim his Semple.

Jay no sory 45

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άγει τῆ τε βία καὶ τῆ ὁμότητι · καὶ γὰρ Ἑλληνίδας πόλεις ας 182 μεν εμφρούρους ποιεί και τας πολιτείας καταλύει, τινας δε και έξανδραποδιζόμενος κατασκάπτει, είς ένίας δὲ καὶ ἀντὶ Ἑλλήνων βαρβάρους κατοικίζει έπὶ τὰ ἱερὰ καὶ τοὺς τάφους ἐπάγων, οὐδὲν άλλότριον ποιών οὖτε τῆς ἐαυτοῦ πατρίδος οὖτε τοῦ τρόπου, καὶ 1η νθν αυτώ παρούση τύχη κατακόρως χρώμενος, επιλελησμένος έαυτοῦ ὅτι ἐκ μικροῦ καὶ τοῦ τυχόντος γέγονεν ἀνελπίστως μέγας. καὶ έως μεν πόλεις εώρα παραιρούμενον αὐτὸν βαρβάρους καὶ 183 ίδίας, ὑπελάμβανεν ἔλαττον είναι ὁ δημος ὁ ᾿Αθηναίων τὸ είς αύτον πλημμελείσθαι · νῦν δὲ ὁρῶν Ἑλληνίδας πόλεις τὰς μὲν ύβριζομένας τὰς δὲ ἀναστάτους γιγνομένας, δεινὸν ἡγεῖται εἶναι καὶ ἀνάξιον τῆς τῶν προγόνων δόξης τὸ περιορᾶν τοὺς Ελληνας καταδουλουμένους. διὸ δέδοκται τῆ βουλῆ καὶ τῷ δήμω τῷ Αθη- 184 ναίων, εὐξαμένους καὶ θύσαντας τοῖς θεοῖς καὶ ηρωσι τοῖς κατέχουσι την πόλιν καὶ την χώραν την Αθηναίων, καὶ ένθυμηθέντας της των προγόνων άρετης, διότι περί πλείονος έποιούντο την των Ελλήνων ελευθερίαν διατηρείν ή την ιδίαν πατρίδα, διακοσίας ναθς καθέλκειν εἰς τὴν θάλατταν καὶ τὸν ναύαρχον ἀναπλεῖν εντὸς Πυλών, καὶ τὸν στρατηγὸν καὶ τὸν ἴππαρχον τὰς πεζὰς καὶ τὰς ἱππικὰς δυνάμεις Ἐλευσῖνάδε ἐξάγειν, πέμψαι δὲ καὶ πρέσβεις πρὸς τοὺς ἄλλους Ελληνας, πρῶτον δὲ πάντων πρὸς Θηβαίους διὰ τὸ ἐγγυτάτω είναι τὸν Φίλιππον τῆς ἐκείνων χώρας, παρακαλείν δε αὐτοὺς μηδεν καταπλαγέντας τὸν Φίλιππον ἀντέ- 185 χεσθαι της έαυτων καὶ της των άλλων Έλληνων έλευθερίας, καὶ ότι ὁ `Αθηναίων δήμος, οὐδὲν μνησικακῶν εἴ τι πρότερον γέγονεν άλλότριον ταις πόλεσι πρὸς άλλήλας, βοηθήσει καὶ δυνάμεσι καὶ χρήμασι καὶ βέλεσι καὶ ὅπλοις, εἰδὼς ὅτι αὐτοῖς μὲν πρὸς ἀλλήλους διαμφισβητείν περί της ήγεμονίας οὖσιν Ελλησι καλόν, ύπὸ δὲ ἀλλοφύλου ἀνθρώπου ἄρχεσθαι καὶ τῆς ἡγεμονίας ἀποστερείσθαι ἀνάξιον είναι καὶ τῆς τῶν Ἑλλήνων δόξης καὶ τῆς των προγόνων άρετης. Ετι δε οὐδε άλλότριον ήγειται είναι ὁ 186 'Αθηναίων δημος τον Θηβαίων δημον οὖτε τη συγγενεία οὖτε τῷ

δμοφύλω. ἀναμιμνήσκεται δὲ καὶ τὰς τῶν προγόνων τῶν ἑαυτοῦ εἰς τοὺς Θηβαίων προγόνους εὐεργεσίας καὶ γὰρ τοὺς Ἡρακλέσυς παιδας ἀποστερουμένους ὑπὸ Πελοποννησίων τῆς πατρώας ἀρχῆς κατήγαγον, τοῖς ὅπλοις κρατήσαντες τοὺς ἀντιβαίνειν πειρωμένους τοῖς Ἡρακλέους ἐκγόνοις, καὶ τὸν Οἰδίπουν καὶ τοὺς μετ' ἐκείνου ἐκπεσόντας ὑπεδεξάμεθα, καὶ ἔτερα πολλὰ ἡμῖν 187 ὑπάρχει φιλάνθρωπα καὶ ἔνδοξα πρὸς Θηβαίους διόπερ οὐδὲ νῦν ἀποστήσεται ὁ ᾿Αθηναίων δῆμος τῶν Θηβαίοις τε καὶ τοῖς ἄλλοις Ἦχλησι συμφερόντων. συνθέσθαι δὲ πρὸς αὐτοὺς καὶ συμμαχίαν καὶ ἐπιγαμίαν ποιήσασθαι καὶ ὅρκους δοῦναι καὶ λαβεῖν. πρέσβεις Δημοσθένης Δημοσθένους Παιανιεύς, Ὑπερείδης Κλεάνδρου Σφήττιος, Μνησιθείδης ᾿Αντιφάνους Φρεάρριος, Δημοκράτης Σωφίλου Φλυεύς, Κάλλαισχρος Διοτίμου Κοθωκίδης.]

188 Αὖτη τῶν περὶ Θήβας ἐγίγνετο πραγμάτων ἀρχὴ καὶ κατάστασις πρώτη, τὰ πρὸ τούτων εἰς ἔχθραν καὶ μῖσος καὶ ἀπιστίαν τῶν πόλεων ὑπηγμένων ὑπὸ τούτων. τοῦτο τὸ ψήφισμα τὸν τότε

^{141. &#}x27;Ο δ' εἰσάγων ἢν ὑμᾶς εἰς τὰς Θήβας καιρὸς καὶ φόβος καὶ χρεία συμμαχίας, ἀλλ' οὐ Δημοσθένης, ἐπεὶ περί γε ταύτας τὰς πράξεις τρία τὰ πάντων μέγιστα Δημοσθένης εἰς ὑμᾶς ἐξημάρτηκε, πρῶτον μέν, ὅτι Φιλίππου τῷ μὲν ὀνόματι πολεμοῦντος ὑμῖν, τῷ δ' ἔργῳ πολὺ μᾶλλον μισοῦντος Θηβαίους, ὡς αὐτὰ τὰ πράγματα δεδήλωκε, καὶ τί δεῖ τὰ πλείω λέγειν; ταῦτα μὲν τὰ τηλικαῦτα τὸ μέγεθος ἀπεκρύψατο, προσποιησάμενος δὲ μέλλειν τὴν συμμαχίαν γενήσεσθαι οὐ διὰ τοὺς καιρούς, ἀλλὰ διὰ τὰς αὐτοῦ πρεσβείας πρῶτον μὲν συνέπεισε τὸν δῆμον μηκέτι βουλεύεσθαι, 142. ἐπὶ τίσι δεῖ ποιεῖσθαι τὴν συμμαχίαν, ἀλλ' ἀγαπῶν μόνον, εἰ γίγνεται, τοῦτο δὲ προλαβὼν ἔκδοτον μὲν τὴν Βοιωτίαν πᾶσαν ἐποίησε Θηβαίοις, γράψας ἐν τῷ ψηφίσματι, ἐάν τις ἀφιστῆται πόλις ἀπὸ Θηβαίων, βοηθεῖν 'Αθηναίους Βοιωτοῖς τοῖς ἐν Θήβαις, τοῖς ὀνόμασι κλέπτων καὶ μεταφέρων τὰ πράγματα,

τῆ πόλει περιστάντα κίνδυνον παρελθεῖν ἐποίη-
σεν ὧσπερ νέφος. ἢν μὲν τοίνυν τοῦ δικαίου πολίτου τότε δεῖξαι πᾶσιν, εἴ τι τούτων εἶχεν
ἄμεινον, μὴ νῦν ἐπιτιμᾶν. ὁ γὰρ σύμβουλος καὶ 189
ὁ συκοφάντης, οὐδὲ τῶν ἄλλων οὐδὲν ἐοικότες,
ἐν τούτῳ πλεῖστον ἀλλήλων διαφέρουσιν · ὁ μέν
γε πρὸ τῶν πραγμάτων γνώμην ἀποφαίνεται, καὶ
δίδωσιν αὐτὸν ὑπεύθυνον τοῖς πεισθεῖσι, τῆ τύχη,
τῷ καιρῷ, τῷ βουλομένῳ · ὁ δὲ σιγήσας ἡνίκ
ἔδει λέγειν, ἄν τι δύσκολον συμβῆ, τοῦτο βασκαίνει. ἢν μὲν οὖν, ὅπερ εἶπον, ἐκεῖνος ὁ και- 190
ρὸς τοῦ γε φροντίζοντος ἀνδρὸς τῆς πόλεως καὶ
τῶν δικαίων λόγων · ἐγὰ δὲ τοσαύτην ὑπερβολὴν
ποιοῦμαι, ὤστε ᾶν νῦν ἔχη τις δεῖξαί τι βέλτιον,

ώσπερ είωθεν, ώς τοὺς Βοιωτοὺς ἔργω κακῶς πάσχοντας τὴν τῶν ονομάτων σύνθεσιν των Δημοσθένους άγαπήσοντας, άλλ' ου μάλλον έφ' οξς κακώς πεπόνθεσαν άγανακτήσοντας 143. δεύτερον δὲ τῶν εἰς τὸν πόλεμον ἀναλωμάτων.τὰ μὲν δύο μέρη ὑμῖν ἀνέθηκεν, οίς ήσαν απωτέρω οι κίνδυνοι, τὸ δὲ τρίτον μέρος Θηβαίοις, δωροδοκών έφ' έκάστοις τούτων, καὶ τὴν ἡγεμονίαν τὴν μὲν κατὰ θάλατταν ἐποίησε κοινήν, τὸ δ' ἀνάλωμα ἴδιον ὑμέτερον, τὴν δὲ κατά γην, εί μη δεί ληρείν, άρδην φέρων ανέθηκε Θηβαίοις, ώστε παρὰ τὸν γενόμενον πόλεμον μὴ κύριον γενέσθαι Στρατοκλέα τὸν ημέτερον στρατηγον βουλεύσασθαι περί της των στρατιωτών σωτηρίας. 144. καὶ ταῦτ' οὐκ ἐγὼ μὲν κατηγορῶ, ἔτεροι δὲ παραλείπουσιν, άλλὰ κάγὼ λέγω καὶ πάντες ἐπιτιμῶσι καὶ ὑμεῖς σύνιστε καὶ οὐκ ὀργίζεσθε. ἐκείνο γὰρ πεπόνθατε πρὸς Δημοσθένην συνείθισθε ήδη τάδικήματα τὰ τούτου ἀκούειν, ώστε οὐ θαυμάζετε. δεί δε ούχ ούτως, άλλ' άγανακτείν και τιμωρείσθαι, εί χρή τὰ λοιπὰ τῆ πόλει καλῶς ἔχειν.

ή όλως εἴ τι ἄλλο ἐνῆν πλὴν ὧν ἐγὼ προειλόμην, ἀδικεῖν ὁμολογῶ. εἰ γὰρ ἔσθ' ὅ τι τις νῦν ἑώρακεν, ὁ συνήνεγκεν ἃν τότε πραχθέν, τοῦτ' ἐγώ φημι δεῖν ἐμὲ μὴ λαθεῖν. εἰ δὲ μήτ' ἔστι μήτε ἢν μήτ' ἄν εἰπεῖν ἔχοι μηδεῖς μηδέπω καὶ τήμερον, τί τὸν σύμβουλον ἐχρῆν ποιεῖν; οὐ τῶν φαινομένων καὶ ἐνόντων τὰ κράτιστα ἑλέσθαι;

Αἰσχίνη, "τίς ἀγορεύειν βούλεται;" οὐ "τίς αἰτιᾶσθαι περὶ τῶν παρεληλυθότων," οὐδὲ "τίς ἐγγυᾶσθαι τὰ μέλλοντ' ἔσεσθαι." σοῦ δ' ἀφώνου κατ' ἐκείνους τοὺς χρόνους ἐν ταῖς ἐκκλησίαις καθημένου ἐγὼ παριὼν ἔλεγον. ἐπειδὴ δ' οὐ τότε, ἀλλὰ νῦν δεῖξον. εἰπὲ τίς ἡ λόγος, ὄντιν' ἐχρῆν εὐπορεῖν, ἡ καιρὸς συμφέρων ὑπ' ἐμοῦ παρελείφθη τῆ πόλει; τίς δὲ συμμαχία, τίς πρᾶξις, ἐφ' ἡν μᾶλλον ἔδει με ἀγαγεῖν τουτουσί;

192 'Αλλὰ μὴν τὸ μὲν παρεληλυθὸς ἀεὶ παρὰ πᾶσιν ἀφεῖται, καὶ οὐδεὶς περὶ τούτου προτίθησιν οὐδαμοῦ βουλήν· τὸ δὲ μέλλον ἢ τὸ παρὸν τὴν τοῦ συμβούλου τάξιν ἀπαιτεῖ. τότε τοίνυν τὰ μὲν ἤμελλεν, ὡς ἐδόκει, τῶν δεινῶν, τὰ δ' ἤδη παρῆν, ἐν οἷς τὴν προαίρεσίν μου σκόπει τῆς πολιτείας, μὴ τὰ συμβάντα συκοφάντει. τὸ μὲν γὰρ πέρας, ὡς ἄν ὁ δαίμων βουληθῆ, πάντων γίγνεται· ἡ δὲ προαίρεσις αὐτὴ τὴν τοῦ συμβούλου διάνοιαν καίνοιαν διάνοιαν δὸς δολλοῦ. μὴ δὴ τοῦτο ὡς ἀδίκημα ἐμὸν θῆς, εἰ

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κρατήσαι συνέβη Φιλίππω τη μάχη · ἐν γὰρ τῷ θεφ τὸ τούτου τέλος ἦν, οὐκ ἐμοί. ἀλλ' ὡς οὐχ απαντα δσα ένην κατ' ανθρώπινον λογισμόν είλόμην, καὶ δικαίως ταῦτα καὶ ἐπιμελῶς ἔπραξα καὶ φιλοπόνως ὑπὲρ δύναμιν, ἡ ὡς οὐ καλὰ καὶ τῆς πόλεως άξια πράγματα ἐνεστησάμην καὶ ἀναγ- καῖα, ταῦτά μοι δεῖξον, καὶ τότ ἤδη κατηγόρει $\frac{1}{2}$ μου. εί δ' ὁ συμβὰς σκηπτὸς μὴ μόνον ἡμῶν 194 άλλα και πάντων των άλλων Ελλήνων μείζων υπιστικ γέγονε, τί χρη ποιείν; ωσπερ αν εί τις ναύκλη- τις ρον πάντ' ἐπὶ σωτηρία πράξαντα καὶ κατασκευά. Κευμ σαντα τὸ πλοῖον ἀφ' ὧν ὑπελάμβανε σωθήσε σθαι, εἶτα χειμῶνι χρησάμενον καὶ πονησάντων αὐτῷ τῶν σκευῶν ἡ καὶ συντριβέντων όλως, τῆς 🔭 ναυαγίας αἰτιῷτο. ἀλλ' οὐτ' ἐκυβέρνων τὴν ναῦν, κιμοί φήσειεν αν, ωσπερ οὐδ' έστρατήγουν έγώ, οὖτε Τή της τύχης κύριος ήν, άλλ' ἐκείνη τῶν πάντων. άλλ' ἐκείνο λογίζου καὶ ὅρα · εἰ μετὰ Θηβαίων 195 ήμιν άγωνιζομένοις οὖτως εἴμαρτο πρᾶξαι, τί χρην προσδοκάν, εί μηδε τούτους έσχομεν συμμάχους άλλὰ Φιλίππω προσέθεντο, ὑπὲρ οὖ τότ' έκεινος πάσας άφηκε φωνάς; και εί νυν τριών ήμερων ἀπὸ τῆς ᾿Αττικῆς ὁδὸν τῆς μάχης γενο- τὶ Τος ους μένης τοσούτος κίνδυνος καὶ φόβος περιέστη τὴν πόλιν, τί ἄν, εἶ που τῆς χώρας ταὐτὸ τοῦτο πάθος συνέβη, προσδοκήσαι χρην; ἄρ' οἶσθ' ὅτι νῦν μέν στήναι, συνελθείν, αναπιεύσαι, πολλά μία

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ήμέρα καὶ δύο καὶ τρεῖς ἔδοσαν τῶν εἰς σωτηρίαν τἢ πόλει, τότε δ', — οὐκ ἄξιον εἰπεῖν, ἄ γε
μηδὲ πεῖραν ἔδωκε θεῶν τινος εὐνοία καὶ τῷ προβάλλεσθαι τὴν πόλιν ταύτην τὴν συμμαχίαν, ῆς
σὺ κατηγορεῖς.

Έστι δὲ ταυτὶ πάντα μοι τὰ πολλὰ πρὸς ὑμᾶς, ανδρες δικασταί, καὶ τοὺς περιεστηκότας έξωθεν καὶ ἀκροωμένους, ἐπεὶ πρός γε τοῦτον τὸν κατάπτυστον βραχὺς καὶ σαφης ἐξήρκει λόγος. μεν γαρ ήν σοι πρόδηλα τα μέλλοντα, Αισχίνη, Εξ μόνω των ἄλλων, ὅτ' ἐβουλεύεθ' ἡ πόλις περὶ τούτων, τότ' έδει προλέγειν. εί δὲ μὴ προήδεις, της αὐτης ἀγνοίας ὑπεύθυνος εἶ τοῖς ἄλλοις, ὧστε τί μαλλον έμου συ ταυτα κατηγορείς ή έγω σου; 197 τοσούτον γάρ ἀμείνων έγὼ σοῦ πολίτης γέγονα εἰς αὐτὰ ταῦθ' ἃ λέγω (καὶ οὖπω περὶ τῶν ἄλλων διαλέγομαι), όσον έγω μεν έδωκα έμαυτον είς τα πασι δοκούντα συμφέρειν, οὐδένα κίνδυνον ὀκνήσας ίδιον οὐδ' ὑπολογισάμενος, σὺ δὲ οὖθ' ἔτερα εἶπες βελτίω τούτων (οὐ γὰρ ἃν τούτοις έχρῶντο) Μηλ οὖτ' εἰς ταῦτα χρήσιμον οὐδὲν σαυτὸν παρέσχες, δπερ δ' αν δ φαυλότατος και δυσμενέστατος ανθρωπος τη πόλει, τοῦτο πεποιηκώς ἐπὶ τοῖς συμβασιν έξήτασαι, καὶ αμα Αρίστρατος έν Νάξως γωρ καὶ ᾿Αριστόλεως ἐν Θάσω, οἱ καθάπαξ ἐχθροὶ κλ+κλ τῆς πόλεως, τοὺς ᾿Αθηναίων κρίνουσι φίλους καὶ ᾿Αθήνησιν Αἰσχίνης Δημοσθένους κατηγορεῖ.

καίτοι ὅτῷ τὰ τῶν Ἑλλήνων ἀτυχήματα ἐνευδο 198
κιμεῖν ἀπέκειτο, ἀπολωλέναι μᾶλλον οὖτός ἐστι
δίκαιος ἡ κατηγορεῖν ἐτέρου· καὶ ὅτῷ συνενη νοχασιν οἱ αὐτοὶ καιροὶ καὶ τοῖς τῆς πόλεως
ἐχθροῖς, οὐκ ἔνι τοῦτον εὖνουν εἶναι τῆ πατρίδι.
δηλοῖς δὲ καὶ ἐξ ὧν ζῆς καὶ ποιεῖς καὶ πολιτεύη
καὶ πάλιν οὐ πολιτεύη. πράττεταί τι τῶν ὑμῖν
δοκούντων συμφέρειν; ἄφωνος Αἰσχίνης. ἀντέ το κρουσέ τι καὶ γέγονεν οἷον οὐκ ἔδει; πάρεστιν
Αἰσχίνης, ὥσπερ τὰ ῥήγματα καὶ τὰ σπάσματα, ἐκτιμεῖο

Διαντι κακὸν τὸ σῶμα λάβη, τότε κινεῖται.

βούλομαί τι καὶ παράδοξον εἰπεῖν. καί μου πρὸς Διὸς καὶ θεῶν μηδεὶς τὴν ὑπερβολὴν θαυμάση, ἀλλὰ μετ' εὐνοίας ὁ λέγω θεωρησάτω. εἰ γὰρ ἢν ἄπασι πρόδηλα τὰ μέλλοντα γενήσεσθαι, καὶ προ ήδεσαν πάντες, καὶ σὰ προὔλεγες, Αἰσχίνη, καὶ σὶ τικαὶ διεμαρτύρου βοῶν καὶ κεκραγώς, ὁς οὐδ' ἐφθέγξω, πτει ἡ δόξης ἡ προγόνων ἡ τοῦ μέλλοντος αἰῶνος εἶχε μετριποίλο λόγον. νῦν μέν γε ἀποτυχεῖν δοκεῖ τῶν πραγμά-200 ταῦτα δοκὴ τότε δ' ἀξιοῦσα προεστάναι τῶν ἄλλων, εἶτ' ἀποστασα τούτου, Φιλίππω προδεδωκέναι πάντας ἄν ἔσχεν αἰτίαν. εἰ γὰρ ταῦτα προεῖτο ἀκονιτί, περὶ ὧν οὐδένα κίνδυνον ὅντιν' οὐχ ὑπέμειναν οἱ πρόγονοι, τίς οὐχὶ κατέπτυσεν

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αν σοῦ; μὴ γὰρ τῆς πόλεώς γε, μηδ' ἐμοῦ. 201 τίσι δ' ὀφθαλμοῖς πρὸς Διὸς έωρῶμεν ἄν τοὺς εἰς την πόλιν ανθρώπους αφικνουμένους, εί τα μέν πράγματ' εἰς ὅπερ νυνὶ περιέστη, ἡγεμὼν δὲ καὶ κύριος ήρέθη Φίλιππος απάντων, τὸν δ' ὑπὲρ τοῦ μη γενέσθαι ταῦτ' ἀγῶνα ἔτεροι χωρὶς ἡμῶν ήσαν πεποιημένοι, καὶ ταῦτα μηδεπώποτε τῆς πόλεως εν τοις εμπροσθε χρόνοις ασφάλειαν άδοξον μαλλον ή τὸν ὑπὲρ τῶν καλῶν κίνδυνον 202 ήρημένης; τίς γὰρ οὐκ οἶδεν Ἑλλήνων, τίς δὲ βαρβάρων, ὅτι καὶ παρὰ Θηβαίων καὶ παρὰ τῶν ἔτι τούτων πρότερον ἰσχυρῶν γενομένων Λακεδαιμονίων καὶ παρὰ τοῦ Περσῶν βασιλέως μετὰ πολλής χάριτος τοῦτ' αν ἀσμένως ἐδόθη τή πόλει, ο τι βούλεται λαβούση καὶ τὰ έαυτῆς έχούση τὸ κελευόμενον ποιείν καὶ ἐᾶν ἔτερον τῶν 203 Έλλήνων προεστάναι; άλλ' οὐκ ἦν ταῦθ', ὡς **ἔ**οικε, τοῖς τότε ᾿Αθηναίοις πάτρια οὐδ᾽ ἀνεκτὰ οὐδ' ἔμφυτα, οὐδ' ήδυνήθη πώποτε τὴν πόλιν οὐδεὶς ἐκ παντὸς τοῦ χρόνου πεῖσαι τοῖς ἰσχύουσι μέν μὴ δίκαια δὲ πράττουσι προσθεμένην άσφαλως δουλεύειν, άλλ' άγωνιζομένη περί πρωτείων καὶ τιμῆς καὶ δόξης κινδυνεύουσα πάντα **204** τὸν αἰῶνα διατετέλεκεν. καὶ ταῦθ' οὕτω σεμνὰ καὶ προσήκοντα τοῖς ὑμετέροις ἤθεσιν ὑμεῖς ὑπολαμβάνετ' είναι, ώστε καὶ τῶν προγόνων τοὺς ταῦτα πράξαντας μάλιστ' ἐπαινεῖτε. εἰκότως ·

τίς γάρ οὐκ ἄν ἀγάσαιτο τῶν ἀνδρῶν ἐκείνων της άρετης, οι και την χώραν και την πόλιν έκλιπειν υπέμειναν είς τὰς τριήρεις ἐμβάντες ὑπὲρ τοῦ μὴ τὸ κελευόμενον ποιήσαι, τὸν μὲν ταῦτα συμβουλεύσαντα Θεμιστοκλέα στρατηγον έλόμενοι, τὸν δ' ὑπακούειν ἀποφηνάμενον τοῖς ἐπιταττομένοις Κυρσίλον καταλιθώσαντες, οὐ μόνον αὐτόν, ἀλλὰ καὶ αἱ γυναῖκες αἱ ὑμέτεραι τὴν γυναίκα αὐτοῦ. οὐ γὰρ ἐζήτουν οἱ τότ ᾿Αθηναίοι 205 οὖτε ρήτορα οὖτε στρατηγὸν δι' ὅτου δουλεύσουσιν, άλλ' ούδε ζην ήξίουν, εί μη μετ' έλευθερίας έξέσται τοῦτο ποιείν. ἡγεῖτο γὰρ αὐτῶν ἔκαστος οὐχὶ τῷ πατρὶ καὶ τῆ μητρὶ μόνον γεγενῆσθαι, άλλὰ καὶ τῆ πατρίδι. διαφέρει δὲ τί; ὅτι ὁ μὲν τοις γονεύσι μόνον γεγενήσθαι νομίζων τὸν τής είμαρμένης καὶ τὸν αὐτόματον θάνατον περιμένει, ό δε καὶ τῆ πατρίδι ὑπερ τοῦ μὴ ταύτην ἐπιδεῖν δουλεύουσαν ἀποθνήσκειν ἐθελήσει, καὶ φοβερωτέρας ἡγήσεται τὰς ὖβρεις καὶ τὰς ἀτιμίας, ας έν δουλευούση τη πόλει φέρειν ανάγκη, τοῦ θανάτου.

Εἰ μὲν τοίνυν τοῦτ' ἐπεχείρουν λέγειν, ὡς ἐγὼ 206 προήγαγον ὑμᾶς ἄξια τῶν προγόνων φρονεῖν, οὐκ ἔσθ' ὄστις οὐκ ἄν εἰκότως ἐπιτιμήσειέ μοι. νῦν δ' ἐγὼ μὲν ὑμετέρας τὰς τοιαύτας προαιρέσεις ἀποφαίνω, καὶ δείκνυμι ὅτι καὶ πρὸ ἐμοῦ τοῦτ' εἶχε τὸ φρόνημα ἡ πόλις, τῆς μέντοι διακονίας

της έφ' έκάστοις των πεπραγμένων καὶ έμαυτώ 207 μετειναί φημι, οθτος δε των όλων κατηγορών, και κελεύων ύμας έμοι πικρώς έχειν ώς φόβων και κινδύνων αίτίω τη πόλει, της μέν είς το παρον τιμής έμε ἀποστερήσαι γλίχεται, τὰ δ' εἰς ἄπαντα τὸν λοιπὸν χρόνον ἐγκώμια ὑμῶν ἀφαιρεῖται. εί γὰρ ώς οὐ τὰ βέλτιστα έμοῦ πολιτευσαμένου τουδί καταψηφιείσθε, ήμαρτηκέναι δόξετε, οὐ τῆ της τύχης άγνωμοσύνη τὰ συμβάντα παθείν. 208 άλλ' οὐκ ἔστιν, οὐκ ἔστιν ὅπως ἡμάρτετε, ἄνδρες 'Αθηναίοι, τὸν ὑπὲρ τῆς ἀπάντων ἐλευθερίας καὶ σωτηρίας κίνδυνον ἀράμενοι, μὰ τοὺς Μαραθῶνι προκινδυνεύσαντας των προγόνων καὶ τοὺς ἐν Πλαταιαίς παραταξαμένους καὶ τοὺς ἐν Σαλαμίνι ναυμαχήσαντας καὶ τοὺς ἐπ' ᾿Αρτεμισίω καὶ πολλούς έτέρους τούς έν τοις δημοσίοις μνήμασι κειμένους αγαθούς ανδρας, οθς απαντας όμοίως

^{181. &}quot;Οτι δὲ ὀρθῶς λέγω, ἔτι μικρῷ σαφέστερον ὑμῶς βούλομαι διδάξαι. • πότερον ὑμῶν ἀμείνων ἀνὴρ εἶναι δοκεῖ Θεμιστοκλῆς ὁ στρατηγήσας, ὅτ' ἐν τῆ Σαλαμῶνι ναυμαχία τὸν Πέρσην ἐνικᾶτε, ἢ Δημοσθένης ὁ τὴν τάξιν λιπών; Μιλτιάδης δὲ ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας, ἢ οὖτος; ἔτι δ' οἱ ἀπὸ Φυλῆς φεύγοντα τὸν δῆμον καταγαγόντες; 'Αριστείδης δ' ὁ δίκαιος, ὁ τὴν ἀνόμοιον ἔχων ἐπωνυμίαν Δημοσθένει; 182. ἀλλ' ἔγωγε μὰ τοὺς θεοὺς τοὺς 'Ολυμπίους οὐδ' ἐν ταῖς αὐταῖς ἡμέραις ἄξιον ἡγοῦμαι μεμνῆσθαι τοῦ θηρίου τούτου καὶ ἐκείνων τῶν ἀνδρῶν. ἐπιδειξάτω τοίνυν Δημοσθένης ἐν τῷ αὐτοῦ λόγῳ, εἴ που γέγραπταί τινα τῶν ἀνδρῶν τούτων στεφανῶσαι. ἀχάριστος ἄρ' ἦν ὁ δῆμος; οὕκ, ἀλλὰ μεγαλόφρων, κἀκεῖνοί γε οἱ μὴ τετιμημένοι

ή πόλις της αὐτης άξιώσασα τιμης έθαψεν, Αἰσχίνη, οὐχὶ τοὺς κατορθώσαντας αὐτῶν οὐδὲ τούς κρατήσαντας μόνους. δικαίως · δ μέν γάρ ην ανδρών αγαθών έργον, απασι πέπρακται, τη τύχη δ', ην ο δαίμων ένειμεν έκάστοις, ταύτη] κέχρηνται. ἔπειτ', ὧ κατάρατε καὶ γραμματοκύ-/209 φων, σὺ μὲν τῆς παρὰ τουτωνὶ τιμῆς καὶ φιλανθρωπίας έμ' ἀποστερησαι βουλόμενος τρόπαια καὶ μάχας καὶ παλαιὰ ἔργα ἔλεγες, ὧν τίνος προσεδείτο ὁ παρών ἀγών ούτοσί; ἐμὲ δέ, ὧ τριταγωνιστά, τὸν περὶ τῶν πρωτείων σύμβουλον τῆ πόλει παριόντα τὸ τίνος φρόνημα λαβόντ' ἀναβαίνειν έπὶ τὸ βῆμ' ἔδει; τὸ τοῦ τούτων ἀνάξια έροῦντος; δικαίως μέντ' αν ἀπέθανον ἐπεὶ 210 οὐδ' ὑμᾶς, ἄνδρες ᾿Αθηναῖοι, ἀπὸ τῆς αὐτῆς διανειν, ἀλλὰ τὰ μὲν τοῦ καθ' ἡμέραν βίου συμβό- κοίλαια ἐπὶ τῶν ἰδίων νόμου καθ' τὰς δὲ κοινὰς προαιρέσεις εἰς τὰ τῶν προγόνων 👌 άξιώματα ἀποβλέποντας. καὶ παραλαμβάνειν γε

της πόλεως άξιοι · οὐ γὰρ ῷοντο δεῖν ἐν τοῖς γράμμασι τιμᾶσθαι, ἀλλ' ἐν τῆ μνήμη τῶν εὖ πεπονθότων, ἢ ἀπ'. ἐκείνου τοῦ χρόνου μέχρι τησδε της ἡμέρας ἀθάνατος οὖσα διαμένει. δωρεὰς δὲ τίνας ἐλάμβανον; ὧν ἄξιόν ἐστι μνησθήναι. 259. Θεμιστοκλέα δὲ καὶ τοὺς ἐν Μαραθῶνι τελευτήσαντας καὶ τοὺς ἐν Πλαταιαῖς καὶ αὐτοὺς τοὺς τάφους τοὺς τῶν προγόνων οὖκ οἶεσθε στενάξειν, εἰ ὁ μετὰ τῶν βαρβάρων ὁμολογῶν τοῖς Ἑλλησιν ἀντιπράττειν στεφανωθήσεται;

ἄμα τἢ βακτηρία καὶ τῷ συμβόλῳ τὸ φρόνημα τὸ τῆς πόλεως νομίζειν ἔκαστον ὑμῶν δεῖ, ὅταν τὰ δημόσια εἰσίητε κρινοῦντες, εἴ περ ἄξια ἐκείνον πράττειν οἴεσθε χρῆναι.

211 'Αλλὰ γὰρ ἐμπεσὼν εἰς τὰ πεπραγμένα τοῖς προγόνοις ὑμῶν ἔστιν ἃ τῶν ψηφισμάτων παρέ-βην καὶ τῶν πραχθέντων. ἐπανελθεῖν οὖν, ὁπόθεν ἐνταῦθ' ἐξέβην, βούλομαι.
'Ως γὰρ ἀφικόμεθ' εἰς τὰς Θήβας, κατελαμβά-

νομεν Φιλίππου καὶ Θετταλῶν καὶ τῶν ἄλλων συμμάχων παρόντας πρέσβεις, καὶ τοὺς μὲν ἡμετέρους φίλους ἐν φόβῳ, τοὺς δ' ἐκείνου θρασεῖς. ὅτι δ' οὐ νῦν ταῦτα λέγω τοῦ συμφέροντος ἔνεκα ἐμαυτῷ, λέγε μοι τὴν ἐπιστολὴν ἡν τότ' ἐπέμψα-212 μεν εὐθὺς οἱ πρέσβεις. καίτοι τοσαύτη γ' ὑπερβολῆ συκοφαντίας οῦτος κέχρηται, ὥστ' εἰ μέν τι τῶν δεόντων ἐπράχθη, τὸν καιρόν, οὐκ ἐμέ καὶ τῶν δ' ὡς ἐτέρως συμβάντων ἀπάντων ἐμὲ καὶ τὴν ἐμὴν τύχην αἰτίαν κεῖναι. καὶ ὡς ἔοικεν, ὁ σύμβουλος καὶ ῥήτωρ ἐγὼ τῶν μὲν ἐκ λόγου καὶ τοῦ βουλεύσασθαι πρα-΄κον

^{137. &#}x27;Αλλ' οἶμαι, οὖτε Φρυνώνδας οὖτε Εὐρύβατος οὖτ' ἄλλος οὐδεὶς πώποτε τῶν πάλαι πονηρῶν τοιοῦτος μάγος καὶ γόης ἐγένετο, ὄς, ὧ γῆ καὶ θεοὶ καὶ δαίμονες καὶ ἄνθρωποι ὅσοι βούλεσθε ἀκούειν τἀληθῆ, τολμᾳ λέγειν βλέπων εἰς τὰ πρόσωπα τὰ ὑμέτερα, ὡς ἄρα Θηβαῖοι τὴν συμμαχίαν ὑμιν ἐποιήσαντο οὐ διὰ τὸν καιρόν, οὐ διὰ τὸν φόβον τὸν περιστάντα αὐτούς, οὐ διὰ τὴν ὑμετέραν δόξαν, ἀλλὰ διὰ τὰς Δημοσθένους δημηγορίας.

χθέντων οὐδὲν αὐτῷ συναίτιος εἶναι δοκῶ, τῶν δ' ἐν τοῖς ὅπλοις καὶ κατὰ τὴν στρατηγίαν ἀτυχηθέντων μόνος αἴτιος εἶναι. πῶς αν ἀμότερος συκοφάντης γένοιτ' ἡ καταρατότερος; Λέγε τὴν ἐπιστολήν.

ΕΠΙΣΤΟΛΗ.

'Επειδή τοίνυν έποιήσαντο την έκκλησίαν, 213 προσήγον ἐκείνους προτέρους διὰ τὸ τὴν τῶν συμμάχων τάξιν έκείνους έχειν. καὶ παρελθόντες έδημηγόρουν πολλά μεν Φίλιππον έγκωμιάζοντες, πολλά δ' ύμων κατηγοροῦντες, πάνθ' όσα πώποτ' ἐναντία ἐπράξατε Θηβαίοις ἀναμιμνήσκοντες. τὸ δ' οὖν κεφάλαιον, ήξίουν ὧν μὲν εὖ πεπόνθεσαν ὑπὸ Φιλίππου χάριν αὐτοὺς ἀποδοῦναι, ὧν δ' ὑφ' ὑμῶν ἠδίκηντο δίκην λαβεῖν, όποτέρως βούλονται, ή διέντας αύτους εφι ύμας ή συνεμβαλόντας είς την Αττικήν, καὶ έδείκνυσαν, ως φοντο, έκ μεν ων αυτοι συνεβούλευον τὰ ἐκ τῆς ᾿Αττικῆς βοσκήματα καὶ ἀνδράποδα καὶ τάλλ' ἀγαθὰ εἰς τὴν Βοιωτίαν ηξοντα, ἐκ δὲ ων ήμας έρειν έφασαν τὰ έν τῆ Βοιωτία διαρπασθησόμενα ύπὸ τοῦ πολέμου. καὶ ἄλλα πολλὰ πρὸς τούτοις, εἰς ταὐτὰ δὲ πάντα συντείνοντ' ἔλεγον. α δ' ήμεις πρὸς ταῦτα, τὰ μὲν καθ' ἔκαστα 214 έγω μεν άντι παντός αν τιμησαίμην είπειν του βίου, ύμας δε δέδοικα, μη παρεληλυθότων των

καιρών, ὧσπερ αν εἰ καὶ κατακλυσμὸν γεγενησθαι τών πραγμάτων ἡγούμενοι, μάταιον ὅχλον τοὺς περὶ τούτων λόγους νομίσητε · ὅ τι δ' οὖν ἐπείσαμεν ἡμεῖς καὶ ἡμῖν ἀπεκρίναντο, ἀκούσατε. Λέγε ταυτὶ λαβών.

ΑΠΟΚΡΙΣΙΣ ΘΗΒΑΙΩΝ.

215 Μετά ταθτα τοίνυν ἐκάλουν ὑμᾶς καὶ μετεπέμποντο. έξητε, έβοηθείτε, ίνα τάν μέσφ παραλείπω, οὖτως οἰκείως ὑμᾶς ἐδέχοντο, ὧστ' ἔξω των όπλιτων και των ίππέων όντων είς τας οικίας καὶ τὸ ἄστυ δέχεσθαι τὴν στρατιὰν ἐπὶ παίδας καὶ γυναῖκας καὶ τὰ τιμιώτατα. καίτοι τρία [ἐν] καίτοι τρία [ἐν] καίτοι τρία [ἐν] καίτοι τρία [ἐν] καὶ γυναῖκας καὶ τὰ καίτοι τρία [ἐν] καὶ γυναῖκας καὶ τὰ καίτοι τρία [ἐν] καὶ γυναῖκας καὶ τὰ καὶ γυναῖκας καὶ καὶ γυναῖκας καὶ τὰ καὶ γιναῖκας καὶ γυναῖκας καὶ γυναὶ γυναῖκας καὶ γυναῖκας καὶ γυναῖκας καὶ γυναῖκας καὶ έκείνη τη ημέρα πασιν ανθρώποις έδειξαν έγκω μια Θηβαιοι καθ' ύμων τὰ κάλλιστα, εν μεν άνδρίας, έτερον δὲ δικαιοσύνης, τρίτον δὲ σωφροσύνης. καὶ γὰρ τὸν ἀγῶνα μᾶλλον μεθ' ὑμῶν η πρὸς ὑμᾶς ἐλόμενοι ποιήσασθαι καὶ ἀμείνους είναι καὶ δικαιότερ' άξιοῦν ὑμᾶς ἔκριναν Φιλίππου · καὶ τὰ παρ' αύτοῖς καὶ παρὰ πᾶσι δ' ἐν πλείστη φυλακή, παίδας καὶ γυναίκας, έφ' ύμιν ποιήσαντες σωφροσύνης πίστιν περὶ ὑμῶν ἔχον-216 τες έδειξαν. ἐν οἷς πᾶσιν, ἄνδρες ᾿Αθηναῖοι, κατά γ' ύμας ὀρθως ἐφάνησαν ἐγνωκότες. οὖτε γαρ εἰς την πόλιν είσελθόντος τοῦ στρατοπέδου οὐδεὶς οὐδὲν οὐδὲ ἀδίκως ὑμῖν ἐνεκάλεσεν · οὖτω σώφρονας παρέσχετε ύμας αὐτούς · δίς τε συμπαρα-

ΠΕΡΙ ΤΟΥ ΣΤΕΦΑΝΟΥ,

ταξάμενοι τὰς πρώτας, τήν τ' ἐπὶ τοῦ ποταμοῦ καὶ τὴν χειμερινήν, οὐκ ἀμέμπτους μόνον ὑμᾶς τους αὐτοὺς ἀλλὰ καὶ θαυμαστοὺς ἐδείξατε τῷ κόσμῳ, ৻ঽ ταις παρασκευαις, τη προθυμία. έφ' οίς παρά ω μεν των άλλων ύμιν εγίγνοντο έπαινοι, παρά δ' 1 ύμων θυσίαι καὶ πομπαὶ τοῖς θεοῖς. καὶ ἔγωγε 217 ήδεως αν εροίμην Αισχίνην, ότε ταθτ' επράττετο καὶ ζήλου καὶ χαρᾶς καὶ ἐπαίνων ἡ πόλις ἦν μεστή, πότερον συνέθυε καὶ συνευφραίνετο τοῖς πολλοίς, ή λυπούμενος καὶ στένων καὶ δυσμεναίνων τοις κοινοις άγαθοις οίκοι καθήτο. εί μέν Μως γὰρ παρῆν καὶ μετὰ τῶν ἄλλων ἐξητάζετο, πῶς ৮% οὐ δεινὰ ποιεί, μᾶλλον δ' οὐδ' ὄσια, εἰ ὧν ὡςςς άρίστων αὐτὸς τοὺς θεοὺς ἐποιήσατο μάρτυρας, το ταθθ' ώς οὐκ ἄριστα νθν ὑμᾶς ἀξιοὶ ψηφίσασθαι, 🦃 τοὺς ὀμωμοκότας τοὺς θεούς; εἰ δὲ μὴ παρῆν, πως οὐκ ἀπολωλέναι πολλάκις ἐστὶ δίκαιος, εἰ ἐφ' . οίς έχαιρον οι άλλοι, ταθτα έλυπειτο δρών; Λέγε δη καὶ ταῦτα τὰ ψηφίσματά μοι.

ΨΗΦΙΣΜΑΤΑ ΘΥΣΙΩΝ.

Οὐκοῦν ἡμεῖς μὲν ἐν θυσίαις ἢμεν τότε, Θη-218 βαῖοι δ' ἐν τῷ δι' ἡμᾶς σεσῶσθαι νομίζειν, καὶ περιειστήκει τοῖς βοηθείας δεήσεσθαι νομίζουσιν ἀφ' ὧν ἔπραττον οῦτοι, αὐτοὺς βοηθεῖν ἑτέροις ἐξ ὧν ἐπείσθητ' ἐμοί. ἀλλὰ μὴν οἴας τότ' ἡφίει φωνὰς ὁ Φίλιππος καὶ ἐν οἴαις ἢν ταραχαῖς ἐπὶ τού-

τοις, ἐκ τῶν ἐπιστολῶν τῶν ἐκείνου μαθήσεσθε ὧν εἰς Πελοπόννησον ἔπεμπεν. καί μοι λέγε ταύτας λαβών, ἴν' εἰδῆτε, ἡ ἐμὴ συνέχεια καὶ πλάνοι καὶ ταλαιπωρίαι καὶ τὰ πολλὰ ψηφίσματα, ἃ νῦν οὖτος διέσυρε, τί ἀπειργάσατο.

219 Καίτοι πολλοί παρ' ύμιν, ἄνδρες 'Αθηναίοι, γεγόνασι ρήτορες ένδοξοι καὶ μεγάλοι πρὸ έμοῦ, Καλλίστρατος ἐκεῖνος, ᾿Αριστοφῶν, Κέφαλος, Θρασύβουλος, έτεροι μυρίοι · άλλ' όμως οὐδεὶς πώποτε τούτων διὰ παντὸς ἔδωκεν έαυτὸν είς οὐδὲν τῆ πόλει, ἀλλ' ὁ μὲν γράφων οὐκ ἄν ἐπρέσβευσεν, ὁ δὲ πρεσβεύων οὐκ αν ἔγραψεν. ὑπέλειπε γάρ αὐτῶν ἔκαστος ἐαυτῷ ἄμα μὲν ῥαστώ-220 νην, αμα δ', εἴ τι γένοιτ', ἀναφοράν. τί οὖν; είποι τις άν, σὺ τοσοῦτον ὑπερῆρας ῥώμη καὶ τόλμη ώστε πάντα ποιείν αὐτός; οὐ ταῦτα λέγω, άλλ' ουτως έπεπείσμην μέγαν είναι τὸν κατειληφότα κίνδυνον την πόλιν, ωστ' οὐκ ἐδόκει μοι χώραν οὐδὲ πρόνοιαν οὐδεμίαν της ίδίας ἀσφαλείας διδόναι, άλλ' άγαπητὸν είναι, εί μηδὲν πα-221 ραλείπων τις α δεί πράξειεν. ἐπεπείσμην δ' ύπερ εμαυτοῦ, τυχὸν μεν ἀναισθητῶν, ὅμως δ΄ έπεπείσμην, μήτε γράφοντ' αν έμου γράψαι βέλτιον μηδένα, μήτε πράττοντα πράξαι, μήτε πρεσβεύοντα πρεσβεῦσαι προθυμότερον μηδὲ δικαιότερον. διὰ ταῦτα ἐν πᾶσιν ἐμαυτὸν ἔταττον.

Λέγε τὰς ἐπιστολὰς τὰς τοῦ Φιλίππου.

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ΕΠΙΣΤΟΛΑΙ.

Εἰς ταῦτα κατέστησε Φίλιππον ἡ ἐμὴ πολιτεία, 222 Αἰσχίνη· ταύτην τὴν φωνὴν ἐκεῖνος ἀφῆκε, πολλοὺς καὶ θρασεῖς τὰ πρὸ τούτων τῷ πόλει ἐπαιρόμενος λόγους. ἀνθ' ὧν δικαίως ἐστεφανούμην ὑπὸ τουτωνί, καὶ σὰ παρὼν οὐκ ἀντέλεγες, ὁ δὲ γραψάμενος Διώνδας τὸ μέρος τῶν ψήφων οὐκ ἔλαβεν. Καί μοι λαβὲ ταῦτα τὰ ψηφίσματα τὰ ἀποπεφευγότα, ὑπὸ τούτου δ' οὐδὲ γραφέντα.

ΨΗΦΙΣΜΑΤΑ.

Ταυτὶ τὰ ψηφίσματ, ὧ ἄνδρες 'Αθηναῖοι, τὰς 223 αὐτὰς συλλαβὰς καὶ ταὐτὰ ῥήματ ἔχει, ἄπερ πρό β δ δ τερον μὲν 'Αριστόνικος νῦν δὲ Κτησιφῶν γέγραφεν οὕτοσί. καὶ ταῦτ 'Αἰσχίνης οὖτ 'ἐδίωξεν αὐτὸς '΄΄ τὸν Δημομέλη τὸν ταῦτα γράφοντα καὶ τὸν 'Τπερείδην, εἴ περ ἀληθῆ μου νῦν κατηγορεῖ, μᾶλλον ἄν εἰκότως ἢ τόνδ 'ἐδίωκεν. διὰ τί; ὅτι τῶδε 224 μὲν ἔστ ἀνενεγκεῖν ἐπ ἐκείνους καὶ τὰς τῶν δικαστηρίων γνώσεις καὶ τὸ τοῦτον αὐτὸν ἐκείνων μὴ κατηγορηκέναι ταὐτὰ γραψάντων ἄπερ οῦτος νῦν, καὶ τὸ τοὺς νόμους μηκέτ 'ἐᾶν περὶ τῶν οὔτω πραχθέντων κατηγορεῖν, καὶ πολλὰ ἔτερα τότε δ' αὐτὸ τὸ πρᾶγμ' ἄν ἐκρίνετο ἐφ' αὐτοῦ, πρίν τι τούτων προλαβεῖν. ἀλλ' οὐκ ἢν οἷμαι τότε δ νυνὶ 225

ποιείν, έκ παλαιών χρόνων καὶ ψηφισμάτων πολ-

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λῶν ἐκλέξαντα, ἃ μήτε προήδει μηδεὶς μήτ' ἀν ψήθη τήμερον ἡηθηναι, διαβάλλειν, καὶ μετενεγκόντα τοὺς χρόνους καὶ προφάσεις ἀντὶ τῶν ἀληθῶν ψευδεῖς μεταθέντα τοῖς πεπραγμένοις δοκεῖν 226 τι λέγειν. οὐκ ἢν τότε ταῦτα, ἀλλ' ἐπὶ τῆς ἀληθείας, ἐγγὺς τῶν ἔργων, ἔτι μεμνημένων ὑμῶν καὶ μόνον οὐκ ἐν ταῖς χερσὶν ἔκαστα ἐχόντων, πάντες ἐγίγνοντ' ἀν οἱ λόγοι. διόπερ τοὺς παρ' αὐτὰ τὰ πράγματ' ἐλέγχους φυγὼν νῦν ἤκει, ἡητόρων ἀγῶνα νομίζων, ὧς γ' ἐμοὶ δοκεῖ, καὶ οὐχὶ τῶν πεπολιτευμένων ἐξέτασιν ποιήσειν ὑμᾶς, καὶ λόγου κρίσιν, οὐχὶ τοῦ τῆ πόλει συμφέροντος ἔσεσθαι.

Jeli), with 227 Εἶτα σοφίζεται, καὶ φησὶ προσήκειν ἡς μὲν οἴκοθεν ἦκετ' ἔχοντες δόξης περὶ ἡμῶν ἀμελῆσαι,

^{59.} Εἰ δέ τισιν ὑμῶν ἐξαίφνης ἀκούσασιν ἀπιστότερος προσπέπτωκεν ὁ τοιοῦτος λόγος, ἐκείνως τὴν ὑπόλοιπον ποιήσασθε ἀκρόασιν, ὥσπερ ὅταν περὶ χρημάτων ἀνηλωμένων διὰ πολλοῦ χρόνου καθεζώμεθα ἐπὶ τοὺς λογισμούς. Ἐρχόμεθα δή που ψευδεῖς οἴκοθεν ἐνίστε δόξας ἔχοντες κατὰ τῶν λογισμῶν · ἀλλ' ὅμως ἐπειδὰν ὁ λογισμὸς συγκεφαλαιωθῆ, οὐδεὶς ἡμῶν ἐστιν οὕτω δύσκολος τὴν ψύσιν, ὅστις οὐκ ἀπέρχεται τοῦθ' ὁμολογήσας καὶ ἐπινεύσας ἀληθὲς εἶναι ὅ τι ἀν αὐτὸς ὁ λογισμὸς αἰρῆ. 60. Οὔτω καὶ νῦν τὴν ἀκρόασιν ποιήσασθε. εἴ τινες ὑμῶν ἐκ τῶν ἔμπροσθεν χρόνων ἤκουσιν οἴκοθεν τοιαύτην ἔχοντες τὴν δόξαν, ὡς ἄρα ὁ Δημοσθένης οὐδὲν πώποτε εἴρηκεν ὑπὲρ Φιλίππου συστὰς μετὰ Φιλοκράτους, — ὅστις οὕτω διάκειται, μήτ' ἀπογνώτω μηδὲν μήτε καταγνώτω πρὶν ἀκούση · οὐ γὰρ δίκαιον.

ωσπερ δ', όταν οἰόμενοι περιείναι χρήματά τω λογίζησθε, αν καθαιρωσιν αι ψήφοι και μηδεν ελ αν περιή, συγχωρείτε, οὖτω καὶ νῦν τοῖς ἐκ τοῦ λόγου φαινομένοις προσθέσθαι. θεάσασθε τοίνυν ώς σαθρόν, ώς ἔοικεν, ἐστὶ φύσει πᾶν ο τι αν μὴ δικαίως ἢ πεπραγμένον. ἐκ γὰρ αὐτοῦ τοῦ 228 σοφοῦ τούτου παραδείγματος ώμολόγηκε νῦν γ' ήμας ὑπάρχειν ἐγνωσμένους ἐμὲ μὲν λέγειν ὑπὲρ της πατρίδος, αὐτὸν δ' ὑπὲρ Φιλίππου οὐ γὰρ αν μεταπείθειν ύμας εζήτει μη τοιαύτης ούσης της ύπαρχούσης ύπολήψεως περί έκατέρου. καὶ 229 μην ότι γε οὐ δίκαια λέγει μεταθέσθαι ταύτην την δόξαν άξιων, έγω διδάξω ραδίως, οὐ τιθεὶς ψήφους (οὐ γάρ ἐστιν ὁ τῶν πραγμάτων οὖτος λογισμός) άλλ' ἀναμιμνήσκων ἔκαστα ἐν βραχέσι, λογισταις άμα και μάρτυσι τοις ακούουσιν ύμιν χρώμενος. ή γάρ έμη πολιτεία, ής ούτος κατηγορεί, ἀντὶ μὲν τοῦ Θηβαίους μετὰ Φιλίππου συνεμβαλείν είς την χώραν, ο πάντες ὤοντο, μεθ' 230 ήμων παραταξαμένους ἐκείνον κωλύειν ἐποίησεν, άντὶ δὲ τοῦ ἐν τῆ ᾿Αττικῆ τὸν πόλεμον εἶναι ἐπτακόσια στάδια ἀπὸ τῆς πόλεως ἐπὶ τοῖς Βοιωτῶν δρίοις γενέσθαι, ἀντὶ δὲ τοῦ τοὺς ληστὰς ἡμᾶς φέρειν καὶ ἄγειν ἐκ τῆς Εὐβοίας ἐν εἰρήνη τὴν Αττικήν εκ θαλάττης είναι πάντα τὸν πόλεμον, άντὶ δὲ τοῦ τὸν Ἑλλήσποντον ἔχειν Φίλιππον, λαβόντα Βυζάντιον, συμπολεμεῖν τοὺς Βυζαντίους

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231 $\mu\epsilon\theta$ ' ήμῶν $\pi\rho$ ὸς ἐκεῖνον. ἆρά σ οι ψήφοις ὄμοιος ό των ἔργων λοχισμὸς φαίνεται; ἡ δεῶν ἀντανελείν ταύτα, άλλ' οὐχ ὅπως τὸν ἄπαντα χρόνον μνημονευθήσεται σκέψασθαι; καὶ οὐκέτι προστίθημι ότι της μεν ωμότητος, ην έν οίς καθάπαξ τινών κύριος κατέστη Φίλιππος έστιν ίδειν, έτέροις πειραθηναι συνέβη, της δε φιλανθρωπίας, ην τὰ λοιπὰ τῶν πραγμάτων ἐκεῖνος περιβαλλόmes herbobs . ifish + μενος έπλάττετο, ύμεις καλώς ποιούντες τούς καρποὺς κεκόμισθε. ἀλλ' ἐῶ ταῦτα. Philip had

232 للسيب المعلى Καὶ μὴν οὐδὲ τοῦτ' εἰπεῖν ὀκνήσω, ὅτι ὁ τὸν ρήτορα βουλόμενος δικαίως έξετάζειν καὶ μὴ συκοφαντείν οὐκ αν οἷα σὺ νῦν ἔλεγες, τοιαῦτα κατηγόρει, παραδείγματα πλάττων καὶ ρήματα καὶ σχήματα μιμούμενος (πάνυ γὰρ παρὰ τοῦτο, ούχ ὁρậς; γέγονε τὰ τῶν Ἑλλήνων, εἰ τουτὶ τος ρημα άλλα μη τουτι διελέχθην έγω, η δευρι την με εξαμ τιντίου 233 χειρα άλλα μη δευρί παρήνεγκα), άλλ' έπ' αὐτων ξιμπί. των έργων αν έσκόπει, τίνας είχεν αφορμάς ήμε θω fet flowards πόλις καὶ τίνας δυνάμεις, ὅτ' εἰς τὰ πράγματ' κεντ είσήειν, καὶ τίνας συνήγαγον αὐτῆ μετὰ ταῦτ τοῦς ἐπιστὰς ἐγώ, καὶ πῶς εἶχε τὰ τῶν ἐναντίων. ^ໂ εἶτ' εἰ μὲν ἐλάττους ἐποίησα τὰς δυνάμεις, παρ' έμοι τάδίκημ' αν έδείκνυεν ὄν, εί δε πολλώ μείζους, οὐκ αν ἐσυκοφάντει. ἐπειδὴ δὲ σὺ τοῦτο

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^{....} Cf. Æsch. §§ 166 and 167, cited on page 58.

πέφευγας, έγω ποιήσω καὶ σκοπεῖτε εἰ δικαίως χρήσομαι τῷ λόγω.

Δύναμιν μεν τοίνυν είχεν ή πόλις τούς νησιώ- 234 τας, ούχ απαντας, άλλα τους ασθενεστάτους Νω-αμιντίο ήμων ήν· χρημάτων δε σύνταξιν είς πέντε καὶ ulstines 🖛 ετταράκοντα τάλαντα, καὶ ταῦτ' ἦν προεξειλε-47 <u>Γ</u>ελαμίου είτρων γμένα· ὁπλίτην δ', ἱππέα πλην τῶν οἰκείων οὐ κικνικο καὶ δένα. ὁ δὲ πάντων καὶ φοβερώτατον καὶ μάλισθ' κοι και δο α κων ύπερ των εχθρων, ούτοι παρεσκευάκεισαν τους περιχώρους πάντας έχθρας ή φιλίας έγγυτέρω, βεπέξει θεωτίτης Μεγαρείς, Θηβαίους, Εὐβοέας. τὰ μὲν τῆς πό-235 κ... λεως ούτως ύπηρχεν έχοντα, καὶ οὐδεὶς αν έχοι ανειμετής αιθή παρά ταῦτ' εἰπεῖν άλλο οὐδέν · τὰ δὲ τοῦ Φιλίπλεπου, πρὸς ον ην ημιν ο άγών, σκέψασθε πως. Τε και για (33)-8, πρώτον μεν ήρχε των ἀκολουθούντων αὐτὸς αὐτο-> 375 /--κράτωρ, ο των είς τον πόλεμον μέγιστόν έστιν το απάντων· είθ' ούτοι τὰ οπλα είχον ἐν ταις χερσὶν ἀεί · ἔπειτα χρημάτων εὐπόρει, καὶ ἔπραττεν κω ίδια α δόξειεν αὐτῷ, οὐ προλέγων ἐν τοῖς ψηφίσμασιν, / καικίν εις ούδ' εν τῷ φανερῷ βουλευόμενος, ούδὲ γραφὰς 357 κμι (φεύγων παρανόμων, οὐδ' ὑπεύθυνος ὧν οὐδενί, καθ αικ άλλ' άπλως αὐτὸς δεσπότης, ήγεμών, κύριος began πάντων. έγω δ' ο προς τουτον αντιτεταγμένος 236 και απικέ (καὶ γὰρ τοῦτ' ἐξετάσαι δίκαιον) τίνος κύριος ἢν; κίκο κίκο οὐδενός αὐτὸ γὰρ τὸ δημηγορείν πρῶτον, οὖ στοστά μόνου μετείχον εγώ, εξ ίσου προυτίθεθ' ύμεις see hay Taket how in my lath. at 450 amounted & 1200

τοῖς παρ' ἐκείνου μισθαρνοῦσι καὶ ἐμοί, καὶ ὅσα οὖτοι περιγένοιντο έμοῦ (πολλὰ δ' ἐγίγνετο ταῦτα, δι' ην εκαστον τύχοι πρόφασιν), ταῦθ' ὑπὲρ 237 τῶν ἐχθρῶν ἀπῆτε βεβουλευμένοι. ἀλλ' ὅμως έκ τοιούτων έλαττωμάτων έγω συμμάχους μέν κχων ύμιν ἐποίησα Εὐβοέας, ἀΑχαιούς, Κορινθίους, Θηβαίους, Μεγαρέας, Λευκαδίους, Κερκυραίους, ἀφ' ων μύριοι μέν καὶ πεντακισχίλιοι ξένοι, δισχίλιοι δ' ίππεις άνευ των πολιτικών δυνάμεων συνήχθησαν χρημάτων δέ, δσων ήδυνήθην έγώ, πλεί-238 στην συντέλειαν έποίησα. εἰ δὲ λέγεις ἡ τὰ πρὸς Θηβαίους δίκαια, Αἰσχίνη, ἡ τὰ πρὸς Βυζαντίους ή τὰ πρὸς Εὐβοέας, ή περὶ τῶν ἴσων νυνὶ διαλέγη, πρῶτον μὲν ἀγνοεῖς ὅτι καὶ πρότερον των ύπερ των Ελλήνων έκείνων άγωνισαμένων τριήρων, τριακοσίων οὐσῶν τῶν πασῶν, τὰς διακοσίας ἡ πόλις παρέσχετο, καὶ οὐκ έλαττοῦσθαι νομίζουσα οὐδὲ κρίνουσα τοὺς ταῦτα συμβουλεύσαντας οὐδε άγανακτοῦσα έπὶ τούτοις έωρᾶτο (αἰσχρὸν γάρ), ἀλλὰ τοῖς θεοῖς ἔχουσα χάριν, εἰ κοινοῦ κινδύνου τοῖς Ελλησι περιστάντος αὐτὴ διπλάσια τῶν ἄλλων εἰς τὴν ἁπάντων 239 σωτηρίαν παρέσχετο. είτα κενάς χαρίζη χάριτας τουτοισὶ συκοφαντῶν ἐμέ. τί γὰρ νῦν λέγεις οἷα έχρην πράττειν, άλλ' οὐ τότ' ὧν ἐν τῆ πόλει καὶ παρών ταῦτ' ἔγραφες, εἴ περ ἐνεδέχετο παρὰ τοὺς παρόντας καιρούς, έν οίς ούχ όσα ήβουλόμεθα άλλ' όσα δοίη τὰ πράγματ' έδει δέχεσθαι · ὁ γὰρ ἀντωνούμενος καὶ ταχὺ τοὺς παρ' ἡμῶν ἀπελαυνομένους προσδεξόμενος καὶ χρήματα προσθήσων ὑπῆρχεν ἔτοιμος.

έχω, τί αν οἴεσθε, εἰ τότ' ἐμοῦ περὶ τούτων ἀκρι-

'Αλλ' εἰ νῦν ἐπὶ τοῖς πεπραγμένοις κατηγορίας 240 🗸 🖟

βολογουμένου ἀπηλθον αἱ πόλεις καὶ προσέθεντο Φιλίππω, καὶ ἄμα Εὐβοίας καὶ Θηβών καὶ Βυζαντίου κύριος κατέστη, τί ποιείν αν ή τί λέγειν τους ἀσεβεῖς ἀνθρώπους τουτουσί; οὐχ ὡς ἐξεδόθη-241 σαν, απηλάθησαν, βουλόμενοι μεθ' ήμων είναι; εἶτα τοῦ μὲν Ἑλλησπόντου διὰ Βυζαντίων ἐγκρατης καθέστηκε, καὶ της σιτοπομπίας της των Ελλήνων κύριος, πόλεμος δ' δμορος καὶ βαρύς είς τὴν 'Αττικὴν διὰ Θηβαίων κεκόμισται, ἄπλους δ' ή θάλαττα ύπὸ τῶν ἐκ τῆς Εὐβοίας ὁρμωμένων ληστῶν γέγονεν; οὐκ αν ταῦτ' ἔλεγον, καὶ πολλά γε πρὸς τούτοις έτερα; πονηρόν, ὧ ἄνδρες 242 ' ${
m A} heta$ ηναῖοι, πονηρὸν ὁ συκοφάντης ἀεὶ καὶ πανταχόθεν βάσκανον καὶ φιλαίτιον τοῦτο δὲ καὶ - httle φύσει κίναδος τανθρώπιον έστιν, οὐδεν έξ αρχής m mlem ύγιες πεποιηκός οὐδ' ελεύθερον, αὐτοτραγικός πίτον θηκος, ἀρουραίος Οἰνόμαος, παράσημος ρήτωρ. ἐλευθερον τί γὰρ ἡ σὴ δεινότης εἰς ὄνησιν ήκει πατρίδι; τραγικός, νῦν ἡμῖν λέγεις περὶ τῶν παρεληλυθότων; ὤσπερ 243 κλ. ςών

αν εί τις ιατρός ασθενούσι μεν τοις καμνουσιν της Εστιν είσιων μη λέγοι μηδε δεικνύοι δι ων αποφεύξον η ποιέω

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ται την νόσον, έπειδη δε τελευτήσειε τις αὐτῶν καὶ τὰ νομιζόμενα αὐτῷ φέροιτο, ἀκολουθῶν ἐπὶ τὸ μνημα διεξίοι "εἰ τὸ καὶ τὸ ἐποίησεν ἄνθρωπος οὐτοσί, οὐκ ἃν ἀπέθανεν." "ἐμβρόντητε, εἶτα νῦν λέγεις;" μιὰ τὰ αικ. Τά πεωλ Τ

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> 244 Οὐ τοίνυν οὐδὲ τὴν ἦτταν, εἰ ταύτη γαυριậς έφ' ή στένειν σε, ω κατάρατε, προσηκεν, έν οὐδενὶ τῶν παρ' ἐμοὶ γεγονυῖαν εύρήσετε τῆ πόλει. ούτωσὶ δὲ λογίζεσθε. οὐδαμοῦ πώποθ', ὅποι πρεσβευτής ἐπέμφθην ὑφ' ὑμῶν ἐγώ, ἡττηθεὶς ἀπηλθον τῶν παρὰ Φιλίππου πρέσβεων, οὐκ ἐκ Θετταλίας, οὐκ ἐξ ᾿Αμβρακίας, οὐκ ἐξ Ἰλλυριῶν, οὐ παρὰ τῶν Θρακῶν βασιλέων, οὐκ ἐκ Βυζαντίου, οὐκ ἄλλοθεν οὐδαμόθεν, οὐ τὰ τελευταῖα έκ Θηβων, άλλ' έν οίς κρατηθείεν οι πρέσβεις αὐτοῦ τῷ λόγῳ, ταῦτα τοῖς ὅπλοις ἐπιὼν κατε-245 στρέφετο. ταῦτ' οὖν ἀπαιτεῖς παρ' ἐμοῦ, καὶ οὐκ αἰσχύνει τὸν αὐτὸν εἶς τε μαλακίαν σκώπτων καὶ της Φιλίππου δυνάμεως άξιῶν ένα όντα κρείττω γενέσθαι; καὶ ταῦτα τοῖς λόγοις; τίνος γὰρ άλλου κύριος ήν έγώ; οὐ γὰρ τῆς γε έκάστου

^{225.} Έπειτα ἐπερωτῶν με, ὡς ἐγὼ πυνθάνομαι, μέλλει, τίς ἃν εἴη τοιοῦτος ἰατρός, ὄστις τῷ νοσοῦντι μεταξὺ μὲν ἀσθενοῦντι μηδὲν συμβουλεύοι, τελευτήσαντος δὲ αὐτοῦ ἐλθὼν εἰς τὰ ἔνατα διεξίοι πρὸς τοὺς οἰκείους, ἃ ἐπιτηδεύσας ὑγιὴς ἃν ἐγένετο. 226. σαυτὸν δ' οὐκ ἀντερωτῷς, τίς ἃν εἴη δημαγωγὸς τοιοῦτος, ὅστις τὸν μὲν δῆμον θωπεῦσαι δύναιτο, τοὺς δὲ καιρούς, ἐν οἷς ἦν σώζεσθαι τὴν πόλιν, ἀποδοῖτο.

ψυχης, οὐδὲ της τύχης τῶν παραταξαμένων, οὐδὲ της στρατηγίας, ης έμ' απαιτείς εὐθύνας ουτω σκαιὸς εἶ. ἀλλὰ μὴν ὧν γ' ἃν ὁ ῥήτωρ ὑπεύθυνος 246 είη, πασαν εξέτασιν λαμβάνετε · οὐ παραιτοῦμαι. τίνα οὖν ἐστι ταῦτα; ιδεῖν τὰ πράγματα ἀρχόμενα καὶ προαισθέσθαι καὶ προειπεῖν τοῖς ἄλλοις. ταῦτα πέπρακταί μοι. καὶ ἔτι τὰς ἑκασταχοῦ βραδυτήτας όκνους άγνοίας φιλονεικίας, α πολιτι- inherent κα ταις πόλεσι πρόσεστιν απάσαις και αναγκαια ιπετιπική άμαρτήματα, ταῦθ' ὡς εἰς ἐλάχιστα συστεῖλαι, καὶ τοὐναντίον εἰς ὁμόνοιαν καὶ φιλίαν καὶ τοῦ τὰ δέοντα ποιείν όρμην προτρέψαι. καὶ ταῦτά μοι πάντα πεποίηται, καὶ οὐδεὶς μή ποθ' εὕρη κατ' έμε οὐδεν ελλειφθέν. εἰ τοίνυν τις έροιτο όντι- 247 νοῦν, τίσι τὰ πλεῖστα Φίλιππος ὧν κατέπραξε διωκήσατο, πάντες αν είποιεν τω στρατοπέδω καὶ τῷ διδόναι καὶ διαφθείρειν τοὺς ἐπὶ τῶν πραγμάτων. οὐκοῦν τῶν μὲν δυνάμεων οὔτε κύριος οὖθ' ήγεμων ήν έγω, ωστε οὐδ' ὁ λόγος των κατά ταῦτα πραχθέντων πρὸς ἐμέ. καὶ μὴν τῷ διαφθαρῆναι χρήμασιν ή μη κεκράτηκα Φιλίππου · ωσπερ

^{152.} ἐτόλμησε τοῖς δραπέταις ποσὶ καὶ λελοιπόσι τὴν τάξιν ἀναβὰς ἐπὶ τὸν τάφον τῶν τετελευτηκότων ἐγκωμιάζειν τὴν ἐκείνων ἀρετήν. 155. ὅτι τόνδε τὸν ἄνδρα, εἰ δὴ καὶ οὕτος ἀνήρ, στεφανοῖ ὁ δῆμος τῶν ᾿Αθηναίων ἀρετῆς ἔνεκα τὸν κάκιστον καὶ ἀνδραγαθίας ἔνεκα τὸν ἄνανδρον καὶ λελοιπότα τὴν τάξιν. 159. ὅτι Δημοσθένης οὐ τὴν ἀπὸ στρατοπέδου μόνον τάξιν ἔλιπεν, ἀλλὰ καὶ τὴν ἐκ τῆς πόλεως.

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γαρ ὁ ωνούμενος νενίκηκε τον λαβόντα, έ<u>αν πρίηται,</u> ουτως ὁ μὴ λαβων καὶ διαφθαρεὶς νενίκηκε τον ωνούμενον. ωστε ἀήττητος ἡ πόλις τὸ κατ ἐμέ.

248 Α μεν τοίνυν εγώ παρεσχόμην είς τὸ δικαίως τοιαῦτα γράφειν τοῦτον περὶ ἐμοῦ, πρὸς πολλοῖς έτέροις ταῦτα καὶ παραπλήσια τούτοις ἐστίν, ἃ δ' οἱ πάντες ὑμεῖς, ταῦτ' ἤδη λέξω. μετὰ γὰρ την μάχην εὐθὺς ὁ δημος, εἰδὼς καὶ έωρακὼς πάντα όσα έπραττον έγώ, έν αὐτοῖς τοῖς δεινοῖς καὶ φοβεροῖς ἐμβεβηκώς, ἡνίκ' οὐδ' ἀγνωμονῆσαί τι θαυμαστὸν ἦν τοὺς πολλοὺς πρὸς ἐμέ, πρῶτον μέν περί σωτηρίας της πόλεως τας έμας γνώμας έχειροτόνει, καὶ πάνθ' ὄσα τῆς φυλακῆς ἔνεκα ἐπράττετο, ἡ διάταξις τῶν φυλάκων, αἱ τάφροι, τὰ εἰς τὰ τείχη χρήματα, διὰ τῶν ἐμῶν ψηφισμάτων εγίγνετο · επειθ' αίρούμενος σιτώνην εκ πάν-249 των έμε έχειροτόνησεν ο δήμος. καὶ μετά ταῦτα συστάντων οίς ήν έπιμελές κακῶς έμὲ ποιείν, καὶ γραφάς εὐθύνας εἰσαγγελίας πάντα ταῦτ ἐπαγόντων μοι, οὐ δι' ἐαυτῶν τό γε πρῶτον, ἀλλὰ δι' ὧν μάλισθ' ὑπελάμβανον ἀγνοήσεσθαι (ἴστε γὰρ δήπου καὶ μέμνησθε ότι τοὺς πρώτους χρόνους κατὰ τὴν ἡμέραν ἐκάστην ἐκρινόμην ἐγώ, καὶ οὖτ' ἀπόνοια Σωσικλέους οὖτε συκοφαντία Φιλοκράτους οὖτε Διώνδου καὶ Μελάντου μανία οὖτ' άλλ' οὐδὲν ἀπείρατον ἦν τούτοις κατ' ἐμοῦ), ἐν

τοίνυν τούτοις πασι μάλιστα μέν δια τους θεούς, δεύτερον δε δι' ύμᾶς καὶ τοὺς ἄλλους 'Αθηναίους έσωζόμην. δικαίως τοῦτο γὰρ καὶ ἀληθές ἐστι καὶ ὑπὲρ τῶν ὀμωμοκότων καὶ γνόντων τὰ εὖορκα δικαστών. οὐκοῦν ἐν μὲν οἷς εἰσηγγελλόμην, ὅτ' 250 ἀπεψηφίζεσθέ μου καὶ τὸ μέρος τῶν ψήφων τοῖς διώκουσιν οὐ μετεδίδοτε, τότ' έψηφίζεσθε τὰ ἄριστά με πράττειν εν οίς δε τας γραφας απέφευγον, έννομα καὶ γράφειν καὶ λέγειν ἀπεδεικνύμην. έν οξς δὲ τὰς εὐθύνας ἐπεσημαίνεσθε, δικαίως καὶ άδωροδοκήτως πάντα πεπρᾶχθαί μοι προσωμολογείτε. τούτων οὖν οὖτως ἐχόντων τί προσῆκον ἡ τί δίκαιον ήν τοις ύπ' έμου πεπραγμένοις θέσθαι τὸν Κτησιφωντα ὄνομα, οὐχ δ τὸν δῆμον ξώρα τιθέμενον, οὐχ ὁ τοὺς ὀμωμοκότας δικαστάς, οὐχ ο την άληθειαν παρά πασι βεβαιούσαν;

Ναί, φησίν, ἀλλὰ τὸ τοῦ Κεφάλου καλόν, τὸ 251 μηδεμίαν γραφὴν φεύγειν. καὶ νὴ Δί' εὖδαιμόν γε. ἀλλὰ τί μᾶλλον ὁ πολλάκις μὲν φυγὼν μηδε-πώποτε δ' ἔξελεγχθεὶς ἀδικῶν ἐν ἔγκλήματι γίγνοιτ' ἄν διὰ τοῦτο δικαίως; καίτοι πρός γε τοῦ-

^{194.} Ἐτόλμα δ' ἐν ὑμῖν ποτε σεμνύνεσθαι ᾿Αριστοφῶν ἐκεῖνος ὁ ᾿Αζηνιεὺς λέγων, ὅτι γραφὰς παρανόμων πέφευγεν ἔβδομήκοντα καὶ πέντε. ἀλλ' οὐχὶ ὁ Κέφαλος ὁ παλαιὸς ἐκεῖνος, ὁ δοκῶν δημοτικώτατος γεγονέναι, οὐχ οὕτως, ἀλλ' ἐπὶ τοῖς ἐναντίοις ἐφιλοτιμεῖτο, λέγων, ὅτι πλεῖστα πάντων γεγραφὼς ψηφίσματα οὐδεμίαν πώποτε γραφὴν πέφευγε παρανόμων, καλῶς, οἶμαι, σεμνυνόμενος.

τον, ἄνδρες 'Λθηναῖοι, καὶ τὸ τοῦ Κεφάλου καλὸν εἰπεῖν ἔστι μοι · οὐδεμίαν γὰρ πώποτ' ἐγράψατό με οὐδ' ἐδίωξε γραφήν, ὧστε ὑπὸ σοῦ γε ὡμολόγημαι μηδὲν εἶναι τοῦ Κεφάλου χείρων πολίτης.

252 Πανταχόθεν μεν τοίνυν ἄν τις ἴδοι τὴν ἀγνωμοσύνην αὐτοῦ καὶ τὴν βασκανίαν, οὐχ ἤκιστα δ' ἀφ' ὧν περὶ τῆς τύχης διελέχθη. ἐγὼ δ' ὅλως μέν, ὅστις ἄνθρωπος ὧν ἀνθρώπῳ τύχην προφέρει, ἀνόητον ἡγοῦμαι · ἡν γὰρ ὁ βέλτιστα πράττειν νομίζων καὶ ἀρίστην ἔχειν οἰόμενος οὐκ οἶδεν, εἰ μενεῖ τοιαύτη μέχρι τῆς ἐσπέρας, πῶς χρὴ περὶ ταύτης λέγειν ἡ πῶς ὀνειδίζειν ἐτέρῳ; ἐπειδὴ δ' οὖτος πρὸς πολλοῖς ἄλλοις καὶ περὶ τούτων ὑπερηφάνως χρῆται τῷ λόγῳ, σκέψασθ', ὧ ἄνδρες 'Αθηναῖοι, καὶ θεωρήσατε ὅσῳ καὶ ἀληθέστερον καὶ ἀνθρωπινώτερον ἐγὼ περὶ τῆς τύχης 253 τούτου διαλεχθήσομαι. ἐγὼ τὴν τῆς πόλεως τύχην ἀγαθὴν ἡγοῦμαι, καὶ ταῦθ' ὁρῶ καὶ τὸν Δία

ε53 τουτου διαλεχθησομαι. εγω την της πολεως τυχην άγαθὴν ἡγοῦμαι, καὶ ταῦθ' ὁρῶ καὶ τὸν Δία τὸν Δωδωναῖον ὑμῖν μαντευόμενον, τὴν μέντοι τῶν πάντων ἀνθρώπων, ἣ νῦν ἐπέχει, χαλεπὴν καὶ δεινήν· τίς γὰρ Ἑλλήνων ἢ τίς βαρβάρων οὐ

254 πολλών κακών ἐν τῷ παρόντι πεπείραται; τὸ μὲν τοίνυν προελέσθαι τὰ κάλλιστα καὶ τὸ τών οἰηθέντων Ἑλλήνων, εἰ πρόοιντο ἡμᾶς, ἐν εὐδαιμονία διάξειν, αὐτῶν ἄμεινον πράττειν τῆς ἀγαθῆς τύχης τῆς πόλεως εἶναι τίθημι τὸ δὲ προσκροῦσαι καὶ μὴ πάνθ' ὡς ἠβουλόμεθ' ἡμῦν

συμβήναι της των ἄλλων ἀνθρώπων τύχης τὸ ἐπιβάλλον ἐφ' ἡμῶς μέρος μετειληφέναι νομίζω τὴν πόλιν. τὴν δ' ἰδίαν τύχην τὴν ἐμὴν καὶ τὴν 255 ἐνὸς ἡμῶν ἐκάστου ἐν τοῖς ἰδίοις ἐξετάζειν δίκαιον εἶναι νομίζω. ἐγὼ μὲν οὐτωσὶ περὶ τῆς τύχης ἀξιῶ, ὀρθῶς καὶ δικαίως, ὡς ἐμαυτῷ δοκῶ, νομίζω δὲ καὶ ὑμῖν · ὁ δὲ τὴν ἰδίαν τύχην τὴν ἐμὴν τῆς κοινῆς τῆς πόλεως κυριωτέραν εἶναί φησι, τὴν μικρὰν καὶ φαύλην τῆς ἀγαθῆς καὶ μεγάλης. καὶ πῶς ἔνι τοῦτο γενέσθαι;

Καὶ μὴν εἴ γε τὴν ἐμὴν τύχην πάντως ἐξετά-256 ζειν, Αἰσχίνη, προαιρεῖ, πρὸς τὴν σαυτοῦ σκόπει, κὰν εὔρης τὴν ἐμὴν βελτίω τῆς σῆς, παῦσαι λοιδορούμενος αὐτῆ. σκόπει τοίνυν εὐθὺς ἐξ ἀρχῆς. καί μου πρὸς Διὸς μηδεμίαν ψυχρότητα καταγνῷ μηδείς. ἐγὼ γὰρ οὖτ' εἴ τις πενίαν προπηλακίζει, νοῦν ἔχειν ἡγοῦμαι, οὖτ' εἴ τις ἐν ἀφθόνοις τραφεὶς ἐπὶ τούτῳ σεμνύνεται ἀλλ' ὑπὸ τῆς του μοῦν τοῦ χαλεποῦ βλασφημίας καὶ συκοφαντίας εἰς τοιούτους λόγους ἐμπίπτειν ἀναγκάζομαι, οἷς ἐκ τῶν ἐνόντων ὡς ἄν δύνωμαι μετριώτατα χρήσομαι.

Έμοὶ μὲν τοίνυν ὑπῆρξεν, Αἰσχίνη, παιδὶ τὰ 257 προσήκοντα διδασκαλεῖα, καὶ ἔχειν ὅσα χρὴ τὸν μηδὲν αἰσχρὸν ποιήσοντα δι' ἔνδειαν, ἐξελθόντι δὲ ἐκ παίδων ἀκόλουθα τούτοις πράττειν, χορηγεῖν, τριηραρχεῖν, εἰσφέρειν, μηδεμιᾶς φιλοτιμίας

μήτε ίδίας μήτε δημοσίας ἀπολείπεσθαι, άλλὰ καὶ τῆ πόλει καὶ τοῖς φίλοις χρήσιμον εἶναι, ἐπειδὴ δὲ πρὸς τὰ κοινὰ προσελθεῖν ἔδοξέ μοι, τοιαῦτα πολιτεύματα έλέσθαι ώστε καὶ ὑπὸ τῆς πατρίδος καὶ ὑπ' ἄλλων Ἑλλήνων πολλῶν πολλάκις έστεφανωσθαι, καὶ μηδὲ τοὺς έχθροὺς ὑμᾶς, ὡς οὐ καλά γ' ἦν ἃ προειλόμην, ἐπιχειρεῖν λέγειν. 258 έγω μεν δή τοιαύτη συμβεβίωκα τύχη, καὶ πόλλ' αν έχων έτερ' είπειν περι αὐτης παραλείπω, φυλαττόμενος τὸ λυπησαί τινα ἐν οίς σεμνύνομαι. σὺ δ' ὁ σεμνυνόμενος ἀνηρ καὶ διαπτύων τοὺς άλλους σκόπει πρὸς ταύτην ποία τινὶ κέχρησαι τύχη, δι' ην παις μεν ων μετά πολλης ενδείας **ἐ**τράφης, ἄμα τῷ πατρὶ πρὸς τῷ διδασκαλείῳ προσεδρεύων, τὸ μέλαν τρίβων καὶ τὰ βάθρα σπογγίζων καὶ τὸ παιδαγωγεῖον κορῶν, οἰκέτου 259 τάξιν, οὐκ ἐλευθέρου παιδὸς ἔχων, ἀνὴρ δὲ γενόμενος τῆ μητρὶ τελούση τὰς βίβλους ἀνεγίγνωσκες καὶ τἆλλα συνεσκευωροῦ, τὴν μὲν νύκτα νεβρίζων καὶ κρατηρίζων καὶ καθαίρων τοὺς τελουμένους καὶ ἀπομάττων τῷ πηλῷ καὶ τοῖς πιτύροις καὶ ἀνιστὰς ἀπὸ τοῦ καθαρμοῦ κελεύων λέγειν "ἔφυγον κακόν, εὖρον ἄμεινον," ἐπὶ τῷ μηδένα πώποτε τηλικοῦτ' όλολύξαι σεμνυνόμενος 260 (καὶ ἔγωγε νομίζω · μὴ γὰρ οἴεσθ' αὐτὸν φθέγγεσθαι μεν ουτω μέγα, ολολύζειν δ' ουχ υπέρλαμπρον), ἐν δὲ ταις ἡμέραις τοὺς καλοὺς θιάσους

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άγων διὰ τῶν ὁδῶν, τοὺς ἐστεφανωμένους τῷ μαράθω καὶ τῆ λεύκη, τοὺς ὄφεις τοὺς παρείας θλίβων καὶ ὑπὲρ τῆς κεφαλῆς αἰωρῶν, καὶ βοῶν εὐοι σαβοι, καὶ ἐπορχούμενος ἔης ἄττης ἄττης και ενίση υης, έξαρχος καὶ προηγεμών καὶ κιττοφόρος καὶ κιτισφέρος λικνοφόρος καὶ τοιαῦτα ὑπὸ τῶν γραδίων προσαγορευόμενος, μισθὸν λαμβάνων τούτων ἔνθρυπτα το καὶ στρεπτούς καὶ νεήλατα, ἐφ' οἶς τίς οὐκ αν ὡς αρμίω ως χην; ἐπειδὴ δ' εἰς τοὺς δημότας ἐνεγράφης ὁπωσ- 261 δήποτε, έω γαρ τουτο, έπειδή γ' ένεγράφης, το λλη θές. εὐθέως τὸ κάλλιστον έξελέξω τῶν ἔργων, γραμ- ζων ἐτέρως ματεύειν καὶ ὑπηρετεῖν τοῖς ἀρχιδίοις. ὡς δ΄ ἀπηλλάγης ποτὲ καὶ τούτου, πάνθ' ἃ τῶν ἄλλων κατηγορείς αὐτὸς ποιήσας, οὐ κατήσχυνας μὰ Δί' οὐδεν τῶν προϋπηργμένων τῷ μετὰ ταῦτα βίω, άλλὰ μισθώσας σαυτὸν τοῖς βαρυστόνοις 262 Σωκράτει, έτριταγωνίστεις, σύκα καὶ βότρυς καὶς καὶς έλάας συλλέγων ωσπερ οπωρώνης έκ των άλλοτρίων χωρίων, πλείω λαμβάνων ἀπὸ τούτων ἡ κίν αξεις των άγώνων, οθε ύμεις περί της ψυχης ήγωνί- γρέμι ος δοκιαν ζεσθε · ήν γαρ άσπονδος και ακήρυκτος υμιν γ πρὸς τοὺς θεατὰς πόλεμος, ὑφ' ὧν πολλὰ τραύ- 🚟 ο ελα ρείς ων την πενίαν αἰτιάσαιτ αν τις, πρὸς αὐτὰ ιὰ πιστικοί τος στος στος τος

Lenvemant Contemp. Review

τὰ τοῦ τρόπου σου βαδιοῦμαι κατηγορήματα.
τοιαύτην γὰρ εἴλου πολιτείαν, ἐπειδή ποτε καὶ
τοῦτ' ἐπῆλθέ σοι ποιῆσαι, δι' ἢν εὐτυχούσης μὲν
καὶ ἀτρέμων
καὶ ἀεὶ πληγήσεσθαι προσδοκῶν ἐψ' οῖς σαυτῷ
καὶ ἀννήδεις ἀδικοῦντι, ἐν οῖς δ' ἠτύχησαν οἱ ἄλλοι,

264 θρασὺς ὧν ὑφ' ἀπάντων ὧψαι. καίτοι ὅστις χιτησης λίων πολιτῶν ἀποθανόντων ἐθάρρησε, τί οὖτος λέξισης παθεῖν ὑπὸ τῶν ζώντων δίκαιός ἐστιν; πολλὰ κοίνυν ἔτερ' εἰπεῖν ἔχων περὶ αὐτοῦ παραλείψω τοίνυν ὅσο' ἀν δείξαιμι προσόντ' αἰσχρὰ τούτως καὶ ὀνείδη, πάντ' οἶμαι δεῖν εὐχερῶς λέγειν ἀλλ' ὅσα μηδὲν αἰσχρόν ἐστιν εἰπεῖν ἐμοί.

265 Ἐξέτασον τοίνυν παρ' ἄλληλα τὰ σοὶ κάμοὶ βεβιωμένα, πράως, μὴ πικρῶς, Αἰσχίνη · εἶτ' ἐρώτησον τουτουσὶ τὴν ποτέρου τύχην ἃν ἔλοιθ' ἔκαστος αὐτῶν. ἐδίδασκες γράμματα, ἐγὼ δ' ἐφοίτων. ἐτέλεις, ἐγὼ δ' ἐτελούμην. ἐγραμμά- ὑτευες, ἐγὼ δ' ἠκκλησίαζον. ἐτριταγωνίστεις, ἐγὼ δ' ἐθεώρουν. ἐξέπιπτες, ἐγὼ δ' ἐσύριττον. ὑπὲρ τῶν ἐχθρῶν πεπολίτευσαι πάντα, ἐγὼ δ' ἐσό ὑπὲρ τῆς πατρίδος. ἐῶ τἄλλα, ἀλλὰ νυνὶ τήμε- ρον ἐγὼ μὲν ὑπὲρ τοῦ στεφανωθῆναι δοκιμά- ζομαι, τὸ δὲ μηδ' ὁτιοῦν ἀδικεῖν ἀνωμολόγημαι, σοὶ δὲ συκοφάντη μὲν εἶναι δοκεῖν ὑπάρχει, κινδυνεύεις δὲ εἶτε δεῖ σ' ἔτι τοῦτο ποιεῖν, εἴτ' ἤδη πεπαῦσθαι μὴ μεταλαβόντα τὸ πέμπτον μέρος

τῶν ψήφων. ἀγαθη γε, οὐχ ὁρᾶς; τύχη συμβεβιωκώς της έμης κατηγορείς.

Φέρε δὲ καὶ τὰς τῶν λειτουργιῶν μαρτυρίας, 267 ών λελειτούργηκα, ύμιν άναγνω παρ' ας παραχειλού νάγνωθι καὶ σύ μοι τὰς ῥήσεις ἃς ἐλυμαίνου, κωνών

ήκω νεκρών κευθμώνα καὶ σκότου πύλας

καὶ

κακαγγελεῖν μὲν ἴσθι μὴ θέλοντά με,

καὶ κακὸν κακῶς σε μάλιστα μὲν οἱ θεοί, ἔπειτα 🕏 ούτοι πάντες ἀπολέσειαν, πονηρον όντα καὶ πολί- 4. την καὶ τριταγωνιστήν. Gr. aiheira ...

νω νοίο. Λέγε τὰς μαρτυρίας. herer lose chare

MAPTYPIAI.

ght file una Έν μεν τοίνυν τοις πρός την πόλιν τοιούτος · 268 έν δὲ τοῖς ἰδίοις εἰ μὴ πάντες ἴστε ὅτι κοινὸς καὶ φιλάνθρωπος καὶ τοῖς δεομένοις ἐπαρκῶν, σιωπῶ καὶ οὐδὲν ἄν εἴποιμι οὐδὲ παρασχοίμην περὶ τού- ... ٩.... των οὐδεμίαν μαρτυρίαν, οὖτ' εἴ τινας ἐκ τῶν μῶν πολεμίων έλυσάμην, ούτ' εί τισι θυγατέρας συνεξέδωκα, οὖτε τῶν τοιούτων οὐδέν. καὶ γὰρ οὕτω 🔭 πως ὑπείληφα. ἐγὼ νομίζω τὸν μὲν εὖ παθόντα, ²69 μ δείν μεμνησθαι πάντα τὸν χρόνον, τὸν δὲ ποιήσαντα εὐθὺς ἐπιλελῆσθαι, εἰ δεῖ τὸν μὲν χρηστοῦ τὸν δὲ μὴ μικροψύχου ποιεῖν ἔργον ἀνθρώπου. τὸ δὲ τὰς ιδίας εὐεργεσίας ὑπομιμνήσκειν καὶ λέγειν μικροῦ δεῖν ὅμοιόν ἐστι τῷ ὀνειδίζειν. οὐ

δὴ ποιήσω τοιοῦτον οὐδέν, οὐδὲ προαχθήσομαι, ἀλλ' ὅπως ποθ' ὑπείλημμαι περὶ τούτων, ἀρκεῖ μοι.

270 Βούλομαι δὲ τῶν ἰδίων ἀπαλλαγεὶς ἔτι μικρὰ πρὸς ὑμᾶς εἰπεῖν περὶ τῶν κοινῶν. εἰ μὲν γὰρ έχεις, Αἰσχίνη, των ύπὸ τοῦτον τὸν ηλιον εἰπεῖν ανθρώπων όστις αθώος της Φιλίππου πρότερον καὶ νῦν τῆς ᾿Αλεξάνδρου δυναστείας γέγονεν, ἡ 271 τῶν Ἑλλήνων ἢ τῶν βαρβάρων, ἔστω, συγχωρῶ σοι την έμην είτε τύχην είτε δυστυχίαν όνομάζειν βούλει πάντων αἰτίαν γεγενησθαι. καὶ τῶν μηδεπώποτ' ἰδόντων ἐμὲ μηδὲ φωνὴν άκηκοότων έμου πολλοί πολλά καί δεινά πεπόνθασι, μὴ μόνον κατ' ἄνδρα ἀλλὰ καὶ πόλεις ὅλαι καὶ ἔθνη, πόσω δικαιότερον καὶ ἀληθέστερον τὴν άπάντων, ώς ἔοικεν, ἀνθρώπων τύχην κοινὴν καὶ 272 ἔδει τούτων αἰτίαν ἡγεῖσθαι; σὰ τοίνυν ταῦτ καὶ οἰχ οἴαν καὶ οἰχ οῖαν καὶ οἰχ τιᾶ, καὶ ταῦτ' είδως ὅτι, καὶ εἰ μὴ τὸ ὅλον, μέρος γ' ἐπιβάλλει τῆς βλασφημίας ἄπασι, καὶ μάλιστα σοί. εἰ μὲν γὰρ ἐγὼ κατ' ἐμαυτὸν αὐτοκράτωρ περί των πραγμάτων έβουλευόμην, ην αν 273 τοις ἄλλοις ρήτορσιν ύμιν έμε αἰτιᾶσ θ αι· εἰ δέ παρήτε μεν έν ταις εκκλησίαις άπάσαις, άει δ' έν κοινῷ τὸ συμφέρον ἡ πόλις προὐτίθει σκοπείν, πασι δε ταῦτ' εδόκει τότ' ἄριστ' εἶναι, καὶ μάλιστα σοί (οὐ γὰρ ἐπ' εὐνοίᾳ γ' ἐμοὶ παρεχώρεις Αλο έλπίδων καὶ ζήλου καὶ τιμών, ἃ πάντα προσην τοις τότε πραττομένοις ὑπ' ἐμοῦ, ἀλλὰ τῆς ἀληθείας ήττώμενος δηλονότι καὶ τῷ μηδὲν ἔχειν είπειν βέλτιον), πως ούκ άδικεις και δεινά ποιείς τούτοις νθν έγκαλων, ων τότ' οὐκ είχες λέγειν βελτίω; παρὰ μὲν τοίνυν τοις ἄλλοις ἔγως ὁρῶ 274 πασιν ανθρώποις διωρισμένα και τεταγμένα πως τὰ τοιαῦτα. ἀδικεῖ τις ἐκών; ὀργὴν καὶ τιμωρίαν κατά τούτου. έξήμαρτέ τις ἄκων; συγγνώμην αντί της τιμωρίας τούτω. οὐτ' άδικων τις οὖτ' έξαμαρτάνων, είς τὰ πᾶσι δοκοῦντα συμφέρειν ξαυτόν δούς οὐ κατώρθωσε μεθ' απάντων; οὐκ ὀνειδίζειν οὐδὲ λοιδορεῖσθαι τῷ τοιούτῳ δίκαιον, άλλὰ συνάχθεσθαι. φανήσεται ταῦτα 275 πάντα οὖτως οὐ μόνον τοῖς νόμοις, ἀλλὰ καὶ ἡ φύσις αὐτὴ τοῖς ἀγράφοις νομίμοις καὶ τοῖς ἀνθρωπίνοις ήθεσι διώρικεν. Αἰσχίνης τοίνυν και δ τοσοῦτον ὑπερβέβληκεν ἄπαντας ἀνθρώπους ἀμότητι καὶ συκοφαντία ὧστε καὶ ὧν αὐτὸς ὡς ἀτυχημάτων ἐμέμνητο, καὶ ταῦτ' ἐμοῦ κατηγορεῖ.

Καὶ πρὸς τοῖς ἄλλοις, ὥσπερ αὐτὸς ἁπλῶς καὶ 276 μετ' εὐνοίας πάντας εἰρηκὼς τοὺς λόγους, φυλάτη τειν ἐμὲ καὶ τηρεῖν ἐκέλευεν, ὅπως μὴ παρακρούσομαι μηδ' ἐξαπατήσω, δεινὸν καὶ γόητα καὶ σοφιστὴν καὶ τὰ τοιαῦτ' ὀνομάζων, ὡς ἐὰν πρότερὸς τις εἴπη τὰ προσόνθ' ἑαυτῷ περὶ ἄλλου

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622 1 120 000 50 καὶ δὴ ταῦθ' οὖτως ἔχοντα, καὶ οὐκέτι τοὺς ἀκούοντας σκεψομένους τίς ποτ' αὐτός έστιν ὁ ταῦτα λέγων. έγω δ' οἶδ' ότι γιγνώσκετε τοῦτον ἄπαντες, καὶ πολὺ τούτω μᾶλλον ἡ ἐμοὶ νομίζετε 277 ταῦτα προσείναι. κἀκείνο εὖ οἶδ', ὅτι τὴν ἐμὴν δεινότητα — έστω γάρ. καίτοι έγωγ' ὁρῶ τὴς των λεγόντων δυνάμεως τους ακούοντας το πλείστον κυρίους · ώς γὰρ αν ὑμεῖς ἀποδέξησθε καὶ πρὸς ἔκαστον ἔχητ' εὐνοίας, οὖτως ὁ λέγων ἔδοξε φρονείν. εί δ' οὖν ἐστι καὶ παρ' ἐμοί τις ἐμπειρία τοιαύτη, ταύτην μεν ευρήσετε πάντες έν τοις κοινοις έξεταζομένην ύπερ ύμων άει και οὐδαμοῦ καθ' ὑμῶν οὐδ' ἰδία, τὴν δὲ τούτου τοὐναντίον οὐ μόνον τῷ λέγειν ὑπὲρ τῶν ἐχθρῶν, άλλὰ καὶ εἴ τις ἐλύπησε τι τοῦτον ἡ προσεκρουσε που κατὰ στίτο που, κατά τούτων. οὐ γὰρ αὐτῆ δικαίως, οὐδ' 278 έφ' ἃ συμφέρει τῆ πόλει, χρῆται. οὖτε γὰρ τὴν όργην οὖτε την ἔχθραν οὖτ' ἄλλο οὐδὲν τῶν τοιούτων τον καλον κάγαθον πολίτην δεί τους ύπερ των κοινων είσεληλυθότας δικάστας άξιουν αύτω βεβαιοῦν, οὐδ' ὑπὲρ τούτων εἰς ὑμᾶς εἰσιέναι, άλλα μάλιστα μεν μη έχειν ταῦτ' ἐν τῆ φύσει, εὶ δ' ἄρ' ἀνάγκη, πράως καὶ μετρίως διακείμεν' έχειν. ἐν τίσιν οὖν σφοδρὸν εἶναι τὸν πολιτευόμενον καὶ τὸν ῥήτορα δεῖ; ἐν οἶς τῶν ὅλων τι κινδυνεύεται τῆ πόλει, καὶ ἐν οἶς πρὸς τοὺς έναντίους έστὶ τῷ δήμῳ, έν τούτοις ταῦτα γὰρ

γενναίου καὶ ἀγαθοῦ πολίτου. μηδενὸς δὲ ἀδι- 279 κήματος πώποτε δημοσίου, προσθήσω δε μηδ' ίδιου, δίκην αξιώσαντα λαβείν παρ' έμου μήθ' ύπερ της πόλεως μήθ' ύπερ αύτοῦ, στεφάνου καὶ έπαίνου κατηγορίαν ήκειν συνεσκευασμένον, καὶ τοσουτουσὶ λόγους ἀνηλωκέναι ίδίας ἔχθρας καὶ φθόνου καὶ μικροψυχίας έστὶ σημεῖον, οὐδενὸς χρηστοῦ. τὸ δὲ δὴ καὶ τοὺς πρὸς ἐμὲ αὐτὸν άγωνας εάσαντα νυν έπι τόνδ' ήκειν και πασαν έχει κακίαν. καί μοι δοκείς έκ τούτων, Αἰσχίνη, 280 λόγων ἐπίδειξίν τινα καὶ φωνασκίας βουλόμενος ποιήσασθαι τοῦτον προελέσθαι τὸν ἀγῶνα, οὐκ άδικήματος οὐδενὸς λαβείν τιμωρίαν. ἔστι δ' ούχ ὁ λόγος τοῦ ρήτορος, Αἰσχίνη, τίμιον, οὐδ' ὁ τόνος της φωνης, άλλα το ταυτά προαιρείσθαι) τοις πολλοις και τὸ τους αυτους μισείν και φιλείν οὖσπερ αν ή πατρίς. ὁ γὰρ οὖτως ἔχων τὴν 281 ψυχήν, οδτος ἐπ' εὐνοία πάντ' ἐρεῖ · ὁ δ' ἀφ' ὧν ή πόλις προοραταί τινα κίνδυνον ξαυτή, τούτους θεραπεύων οὐκ ἐπὶ τῆς αὐτῆς ὁρμεῖ τοῖς πολλοῖς, οὖκουν οὐδὲ τῆς ἀσφαλείας τὴν αὐτὴν ἔχει προσδοκίαν. ἀλλ', ὁρᾶς; ἐγώ ταὐτὰ γὰρ συμφέρουθ' είλόμην τουτοισί, καὶ οὐδὲν έξαίρετον οὐδ' ἴδιον πεποίημαι. ἄρ' οὖν οὐδὲ σύ; καὶ πῶς; 282 ος εὐθέως μετὰ τὴν μάχην πρεσβευτὴς ἐπορεύου πρὸς Φίλιππον, δς ἦν τῶν ἐν ἐκείνοις τοῖς χρόνοις συμφορών αίτιος τη πατρίδι, και ταῦτ' ἀρνού-

μενος πάντα τὸν ἔμπροσθε χρόνον ταύτην τὴν χρείαν, ώς πάντες ίσασιν. καίτοι τίς ὁ τὴν πόλιν έξαπατων; ούχ ὁ μὴ λέγων ἃ φρονεί; τω δ' ὁ κῆρυξ καταρᾶται δικαίως; οὐ τῷ τοιούτω; τί δε μείζον έχοι τις αν είπειν αδίκημα κατ' άνδρὸς ρήτορος ή εί μη ταὐτὰ φρονεί καὶ λέγει; 283 σὺ τοίνυν οὖτος εὑρέθης. εἶτα σὺ φθέγγη καὶ βλέπειν είς τὰ τούτων πρόσωπα τολμάς; πότερ' ούχ ήγει γιγνώσκειν αὐτοὺς όστις εί; ή τοσοῦτον ὖπνον καὶ λήθην ἄπαντας ἔχειν ὧστ' οὐ μεμνησθαι τοὺς λόγους ους έδημηγόρεις έν τώ πολέμφ, καταρώμενος καὶ διομνύμενος μηδέν είναι σοὶ καὶ Φιλίππω πράγμα, άλλ' έμὲ τὴν αἰτίαν σοι ταύτην ἐπάγειν τῆς ἰδίας ἔνεκ' ἔχθρας, 284 οὐκ οὖσαν ἀληθη ; ὡς δ' ἀπηγγέλθη τάχισθ' τοὐτων φροντίσας εὐθέως ὡμολό-μινη γεις καὶ προσεποιοῦ φιλίαν καὶ ξενίαν εἶνοί γεις καὶ προσεποιοῦ φιλίαν καὶ ξενίαν εἶναί σοι directo, πρὸς αὐτόν, τῆ μισθαρνία ταῦτα μετατιθέμενος κοι νουδ τὰ ὀνόματα · ἐκ ποίας γὰρ ἴσης ἡ δικαίας προ- εμπο' Μιω (στιμεφάσεως Αἰσχίνη τῷ Γλαυκοθέας τῆς τυμπανι- χιχνί. στρίας ξένος ή φίλος ή γνώριμος ήν Φίλιππος; έγὼ μὲν οὐχ ὁρῶ, ἀλλ' ἐμισθώθης ἐπὶ τῷ τὰ τουτωνὶ συμφέροντα διαφθείρειν. άλλ' όμως οὖτω φανερῶς αὐτὸς εἰλημμένος προδότης καὶ κατά σαυτοῦ μηνυτής ἐπὶ τοῖς συμβάσι γεγονως έμοι λοιδορεί και όνειδίζεις ταῦτα, ὧν πάν-

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τας μᾶλλον αἰτίους εύρήσεις.

Πολλά καὶ καλά καὶ μεγάλα ή πόλις, Αἰσχίνη, 285 καὶ προείλετο καὶ κατώρθωσε δι' έμοῦ, ὧν οὐκ ημνημόνησεν. σημείον δέ χειροτονών γάρ δ δημος τον έρουντ' έπι τοις τετελευτηκόσι παρ' αὐτὰ τὰ συμβάντα οὐ σὲ ἐχειροτόνησε προβληθέντα, καίπερ εὖφωνον ὄντα, οὐδὲ Δημάδην, ἄρτι πεποιηκότα την είρηνην, οὐδ' Ἡγήμονα, οὐδ' άλλον ύμων οὐδένα, άλλ' έμέ. καὶ παρελθόντος σοῦ καὶ Πυθοκλέους ώμῶς καὶ ἀναιδῶς, ὧ Ζεῦ καὶ θεοί, καὶ κατηγορούντων έμοῦ ταὐτὰ α καὶ σὺ νυνί, καὶ λοιδορουμένων, ἔτ' ἄμεινον έχειροτόνησεν έμέ. τὸ δ' αἶτιον οὐκ ἀγνοεῖς μέν, ὅμως 286 δὲ φράσω σοι κάγώ. ἀμφότερ' ἤδεσαν αὐτοί, τήν τ' έμην εύνοιαν καὶ προθυμίαν, μεθ' ης τὰ κατονηριών πράγματ' ἔπραττον, καὶ την ὑμετέραν ἀδικίαν καὶ πλίων. ἃ γὰρ εὐθενούντων τῶν πραγμάτων ἡρνεῖσθε διο- μηνωνικών μνύμενοι, ταῦτ' ἐν οἷς ἔπταισεν ἡ πόλις ὡμολο- Μεναμιν γήσατε. τοὺς οὖν ἐπὶ τοῖς κοινοῖς ἀτυχήμασιν τοῦς κοινοῖς τοῦς κοινοῖς ἀτυχήμασιν τοῦς κοινοῖς κοινοῖς κοινοῖς ἀτυχήμασιν τοῦς κοινοῖς ἀτυχήμασιν τοῦς κοινοῖς ων εφρόνουν λαβόντας άδειαν έχθρους μεν πάλαι, τω εν φανερούς δε τόθ' ήγήσαντο αύτοις γεγενησθαι. brite. εἶτα καὶ προσήκειν ὑπολαμβάνοντες τὸν ἐροῦντ' 287 έπὶ τοις τετελευτηκόσι καὶ τὴν ἐκείνων ἀρετὴν Καθιώς. κοσμήσοντα μήθ' όμωρόφιον μήθ' όμόσπονδον γεγενημένον είναι τοις πρός εκείνους παραταξαμένοις, μηδ' έκει μέν κωμάζειν και παιωνίζειν έπὶ ταις των Ελλήνων συμφοραις μετά των αὐτοχείρων τοῦ φόνου, δεῦρο δ' ἐλθόντα τιμᾶσθαι,

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μηδε τη φωνή δακρύειν ύποκρινομένους την έκείνων τύχην, άλλὰ τῆ ψυχῆ συναλγείν. τοῦτο δ' έώρων παρ' έαυτοῖς καὶ παρ' ἐμοί, παρὰ δ' ύμιν ού. δια ταθτ' έμε έχειροτόνησαν και ούχ 288 ύμᾶς. καὶ οὐχ ὁ μὲν δῆμος οὖτως, οἱ δὲ τῶν τετελευτηκότων πατέρες καὶ ἀδελφοὶ οἱ ὑπὸ τοῦ δήμου τόθ' αίρεθέντες έπὶ τὰς ταφὰς ἄλλως πως, άλλα δέον ποιείν αὐτοὺς τὸ περίδειπνον ώς παρ' οἰκειοτάτω τῶν τετελευτηκότων, ὧσπερ τἆλλ' είωθε γίγνεσθαι, τοῦτ' ἐποίησαν παρ' ἐμοί. εἰκότως · γένει μὲν γὰρ ἔκαστος ἔκάστφ μᾶλλον οἰκείος ἢν έμοῦ, κοινῆ δὲ πᾶσιν οὐδεὶς ἐγγυτέρω: φ γάρ ἐκείνους σωθήναι καὶ κατορθώσαι μάλιστα διέφερεν, οὖτος καὶ παθόντων ἃ μή ποτ' ώφελον της ύπερ άπάντων λύπης πλειστον μετεῖχεν.

289 Λέγε δ' αὐτῷ τουτὶ τὸ ἐπίγραμμα, δ δημοσία προείλετο ἡ πόλις αὐτοῖς ἐπιγράψαι, ἴν' εἰδῆς, Αἰσχίνη, καὶ ἐν αὐτῷ τούτῷ σαυτὸν ἀγνώμονα καὶ συκοφάντην ὄντα καὶ μιαρόν. Λέγε.

ЕПІГРАММА.

Οΐδε πάτρας ένεκα σφετέρας εἰς δῆριν ἔθεντο ὅπλα, καὶ ἀντιπάλων ὕβριν ἀπεσκέδασαν. μαρνάμενοι δ' ἀρετῆς καὶ δείματος οὐκ ἐσάωσαν ψυχάς, ἀλλ' ᾿Αΐδην κοινὸν ἔθεντο βραβῆ, οὖνεκεν Ἑλλήνων, ὡς μὴ ζυγὸν αὐχένι θέντες δουλοσύνης στυγερὰν ἀμφὶς ἔχωσιν ὕβριν.

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γαῖα δὲ πατρὶς ἔχει κόλποις τῶν πλεῖστα καμόντων σώματ', ἐπεὶ θνητοῖς ἐκ Διὸς ἥδε κρίσις · μηδὲν άμαρτεῖν ἐστι θεῶν καὶ πάντα κατορθοῦν ἐν βιοτῆ, μοῖραν δ' οὔ τι φυγεῖν ἔπορεν.

'Ακούεις, Αἰσχίνη, καὶ ἐν αὐτῷ τούτῳ, ὡς τὸ 290 μηδὲν ἁμαρτεῖν ἐστι θεῶν καὶ πάντα κατορθοῦν οὐ τῷ συμβούλῳ τὴν τοῦ κατορθοῦν τοὺς ἀγωνιζομένους ἀνέθηκε δύναμιν, ἀλλὰ τοῖς θεοῖς. τί οὖν, ὡ κατάρατ', ἐμοὶ περὶ τούτων λοιδορεῖ, καὶ λέγεις ἃ σοὶ καὶ τοῖς σοῖς οἱ θεοὶ τρέψειαν εἰς κεφαλήν;

Πολλὰ τοίνυν, ὧ ἄνδρες ᾿Αθηναῖοι, καὶ ἄλλα 291 κατηγορηκότος αὐτοῦ καὶ κατεψευσμένου, μάλιστ' έθαύμασα πάντων, ότε τῶν συμβεβηκότων τότε τη πόλει μνησθείς οὐχ ώς αν εὖνους καὶ δίκαιος πολίτης έσχε την γνώμην, οὐδ' έδάκρυσεν, οὐδ' ἔπαθε τοιοῦτον οὐδὲν τῆ ψυχῆ, ἀλλ' έπάρας την φωνήν και γεγηθώς και λαρυγγίζων <u>ၨφετο</u> μὲν ἐμοῦ κατηγορεῖν δηλονότι, δεῖγμα δ' μος ν έξέφερε καθ' έαυτοῦ ὅτι τοῖς γεγενημένοις ἀνια- ξωίλίε ροίς οὐδὲν ὁμοίως ἔσχε τοῖς ἄλλοις. καίτοι τὸν 292 Αμπο τῶν νόμων καὶ τῆς πολιτείας φάσκοντα φροντίζειν, ὧσπερ οῦτος νυνί, καὶ εἰ μηδὲν ἄλλο, τοῦτό ΙΜ γ' έχειν δεῖ, ταὐτὰ λυπεῖσθαι καὶ ταὐτὰ χαίρειν τοις πολλοις, και μη τη προαιρέσει των κοινών έν τῷ τῶν ἐναντίων μέρει τετάχθαι. δ σὸ νυνὶ πεποιηκώς εἶ φανερός, ἐμὲ πάντων αἴτιον καὶ δι'

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έμε είς πράγματα φάσκων έμπεσείν την πόλιν, οὐκ ἀπὸ τῆς ἐμῆς πολιτείας οὐδὲ προαιρέσεως 293 ἀρξαμένων ύμῶν τοῖς Ελλησι βοηθεῖν, ἐπεὶ έμοις' εἰ τοῦτο δοθείη παρ' ὑμῶν, δι' ἐμὲ ὑμᾶς ήναντιῶσθαι τῆ κατὰ τῶν Ἑλλήνων ἀρχῆ πραττομένη, μείζων αν δοθείη δωρεά συμπασων ων τοις άλλοις δεδώκατε. άλλ' οὐτ' αν εγώ ταῦτα φήσαιμι (ἀδικοίην γὰρ ἄν ὑμᾶς), οὖτ' ἄν ὑμεῖς εὖ οἶδ' ὅτι συγχωρήσαιτε · οὖτός τ' εἰ δίκαια έποίει, οὐκ αν ενεκα της πρὸς εμε εχθρας τα μέγιστα τῶν ὑμετέρων καλῶν ἔβλαπτε καὶ διέ-Βαλλεν.

'Αλλὰ τί ταῦτ' ἐπιτιμῶ, πολλῷ σχετλιώτερα άλλα κατηγορηκότος αὐτοῦ καὶ κατεψευσμένου; δς γὰρ ἐμοῦ φιλιππισμόν, ὧ γῆ καὶ θεοί, κατηγορεί, τί οὖτος οὐκ αν εἴποι; καίτοι νὴ τὸν 'Ηρακλέα καὶ πάντας θεούς, εἶ γ' ἐπ' ἀληθείας also only δέοι σκοπείσθαι, τὸ καταψεύδεσθαι καὶ δι' έχθραν τι λέγειν ἀνελόντας ἐκ μέσου, τίνες ὡς άληθως είσιν οίς αν εικότως και δικαίως την τῶν γεγενημένων αἰτίαν ἐπὶ τὴν κεφαλὴν ἀναθείεν ἄπαντες, τοὺς ὁμοίους τούτφ παρ' ἐκάστη 295 τῶν πόλεων εὖροιτ' ἀν, οὐ τοὺς ἐμοί \cdot οἱ ὅτ' ἦν άσθενη τὰ Φιλίππου πράγματα καὶ κομιδή μικρά, πολλάκις προλεγόντων ήμων καὶ παρακαλούντων καὶ διδασκόντων τὰ βέλτιστα, τῆς ἰδίας ἔνεκ' αίσχροκερδείας τὰ κοινή συμφέροντα προίεντο,

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Tood subject for the trick higuing τους υπάρχοντας εκαστοι πολίτας εξαπατώντες και διαφθείροντες, εως δούλους εποίησαν, Θεττα- besele but λοὺς Δάοχος Κινέας Θρασύδαος, 'Αρκάδας Κερ- Ρεθμίνο κιδας Ἱερώνυμος Εὐκαμπίδας, Αργείους Μύρτις Τελέδαμος Μνασέας, 'Ηλείους Εὐξίθεος Κλεότιμος 💢 Like a duge ! 'Αρίσταιχμος, Μεσσηνίους οι Φιλιάδου τοῦ θεοῖς καὶ Ερασύλοχος, Σικυωνίους) λεί ne f 'Αρίστρατος 'Επιχάρης, Κορινθίους Δείναρχος 🕰 moher Δημάρετος, Μεγαρέας Πτοιόδωρος Ελιξος Περίthe and a host λαος, Θηβαίους Τιμόλας Θεογείτων Ανεμοίτας, γράδως Show Εὐβοέας Ίππαρχος Κλείταρχος Σωσίστρατος. γωνικός Lbere we Lee He έπιλείψει με λέγοντα ή ήμέρα τὰ τῶν προδοτῶν 296 εκεκί and the ονόματα. οῦτοι πάντες εἰσίν, ἄνδρες ᾿Αθηναῖοι, Μονα him which. των αύτων βουλευμάτων έν ταις αύτων πατρίσιν 💆 🚾 Μικ ωνπερ ούτοι παρ' ύμιν, ἄνθρωποι μιαροί καὶ κόλακες καὶ ἀλάστορες, ήκρωτηριασμένοι τὰς έαυτῶν είνομο έκαστοι πατρίδας, την έλευθερίαν προπεπωκότες 🔾 📶 πρότερον μεν Φιλίππω νυν δε 'Αλεξάνδρω, τη γαστρί μετρούντες και τοις αισχίστοις την εύδαιμο-Neuridas in by ce νίαν, την δ' έλευθερίαν και το μηδένα έχειν δε-2 Navidas σπότην αύτων, α τοις προτέροις Ελλησιν όροι είνες ικ to alone τῶν ἀγαθῶν ἦσαν καὶ κανόνες, ἀνατετραφότες. ceal **TENEXAL** Ταύτης τοίνυν της ούτως αἰσχρας καὶ περιβοής 297 κω , Ken [[ε[ίλως /του συστάσεως καὶ κακίας, μᾶλλον δ', ω ἄνδρες] KoháKE 236. 'Ηδέως δ' αν έγωγε, ω 'Αθηναίοι, εναντίον ύμων όμολογησαίμην πρὸς τὸν γράψαντα τὸ ψήφισμα, διὰ ποίας εὖεργεσίας / Ψελίν άξιοι Δημοσθένην στεφανώσαι. εί μεν γαρ λέγεις, δθεν την λίεν κιι

Coarda mideral

Excellent!

Έλλήνων έλευθερίας, ή τε πόλις παρά πασιν άνθρώποις αναίτιος γέγονεν έκ των έμων πολιτευμάτων καὶ ἐγὼ παρ' ὑμῶν. εἶτά μ' ἐρωτῷς ἀντὶ ποίας ἀρετής ἀξιῶ τιμᾶσθαι; ἐγὼ δέ σοι λέγω, μότι των πολιτευομένων παρά τοις Ελλησι διαζφθαρέντων απάντων, αρξαμένων απο σοῦ, πρότερον μεν ύπο Φιλίππου νῦν δ' ὑπ' ᾿Αλεξάνδρου, 298 ἐμὲ οὖτε καιρὸς οὖτε φιλανθρωπία λόγων οὖτ' έπαγγελιῶν μέγεθος οὖτ' ἐλπὶς οὖτε φόβος οὖτ' άλλο οὐδὲν ἐπῆρεν οὐδὲ προηγάγετο ὧν ἔκρινα δικαίων καὶ συμφερόντων τῆ πατρίδι οὐδὲν προδοῦναι, οὐδ', ὄσα συμβεβούλευκα πώποτε του-: τοισί, όμοίως ύμιν ωσπερ αν τρυτάνη ρέπων έπι τὸ λῆμμα συμβεβούλευκα, ἀλλ' ἀπ' ὀρθῆς καὶ : δικαίας καὶ ἀδιαφθόρου τῆς ψυχῆς, καὶ μεγίστων δη πραγμάτων των κατ' έμαυτον ανθρώπων προστὰς πάντα ταῦτα ύγιῶς καὶ δικαίως πεπολίτευ-299 μαι. διὰ ταῦτ' ἀξιῶ τιμᾶσθαι. τὸν δὲ τειχισμὸν τοῦτον, δυ σύ μου διέσυρες, καὶ τὴν ταφρείαν άξια μεν χάριτος καὶ ἐπαίνου κρίνω, πῶς γὰρ οὖ; πόρρω μέντοι που τῶν ἐμαυτῷ πεπολιτευμένων

ἀρχὴν τοῦ ψηφίσματος ἐποιήσω, ὅτι τὰς τάφρους τὰς περὶ τὰ τείχη καλῶς ἐτάφρευσε, θαυμάζω σου. τοῦ γὰρ ταῦτ' ἐξεργασθηναι καλῶς τὸ γεγενήσθαι τούτων αἴτιον μείζω κατηγορίαν ἔχει· οὐ γὰρ περιχαρακώσαντα χρὴ τὰ τείχη οὐδὲ τὰς δημοσίας ταφὰς ἀνελόντα τὸν ὀρθῶς πεπολιτευμένον δωρεὰς αἰτεῖν, ἀλλ' ἀγαθοῦ τινος αἴτιον γεγενημένον τῆ πόλει.

τίθεμαι. οὐ λίθοις ἐτείχισα τὴν πόλιν οὐδὲ πλίνθοις ἐγώ, οὐδ' ἐπὶ τούτοις μέγιστον τῶν ἐμαυτοῦ
φρονῶ ἀλλ' ἐὰν τὸν ἐμὸν τειχισμὸν βούλη δικαίως σκοπεῖν, εὐρήσεις ὅπλα καὶ πόλεις καὶ
τόπους καὶ λιμένας καὶ ναῦς καὶ πολλοὺς ἵππους
καὶ τοὺς ὑπὲρ τούτων ἀμυνομένους. ταῦτα προὐ- 300
βαλόμην ἐγὼ πρὸ τῆς ᾿Αττικῆς, ὅσον ἢν ἀνθρωπίνῳ λογισμῷ δυνατόν, καὶ τούτοις ἐτείχισα τὴν
χώραν, οὐχὶ τὸν κύκλον τοῦ Πειραιῶς οὐδὲ τοῦ
ἄστεως. οὐδέ γ' ἡττήθην ἐγὼ τοῖς λογισμοῖς Φιλίππου, πολλοῦ γε καὶ δεῖ, οὐδὲ ταῖς παρασκευαῖς, ἀλλ' οἱ τῶν συμμάχων στρατηγοὶ καὶ αἱ
δυνάμεις τῆ τύχη. τίνες αἱ τούτων ἀποδείξεις;
ἐναργεῖς καὶ φανεραί. σκοπεῖτε δέ.

Τί χρῆν τὸν εὖνουν πολίτην ποιεῖν, τί τὸν μετὰ 301 πάσης προνοίας καὶ προθυμίας καὶ δικαιοσύνης μετων ὑπὲρ τῆς πατρίδος πολιτευόμενον; οὐκ ἐκ μὲν μετων θαλάττης τὴν Εὖβοιαν προβαλέσθαι πρὸ τῆς καν ἀλάττης τὴν Εὖβοιαν προβαλέσθαι πρὸ τῆς καν ἀλάττης, ἐκ δὲ τῆς μεσογείας τὴν Βοιωτίαν, ἐκ τιτικῆς, ἐκ δὲ τῆς μεσογείας τὴν Βοιωτίαν, ἐκ τιτικῆς; οὐ τὴν σιτοπομπίαν, ὅπως παρὰ πᾶσαν ψιλίαν ἄχρι τοῦ Πειραιῶς κομισθήσεται, προϊδέσθαι; καὶ τὰ μὲν σῶσαι τῶν ὑπαρχόντων ἐκ-302 πέμποντα βοηθείας καὶ λέγοντα καὶ γράφοντα τοιαῦτα, τὴν Προκόννησον, τὴν Χερρόνησον, τὴν Τένεδον, τὰ δ' ὅπως οἰκεῖα καὶ σύμμαχ' ὑπάρξει πρᾶξαι, τὸ Βυζάντιον, τὴν *Αβυδον, τὴν Εὔβοιαν;

καὶ τῶν μὲν τοῖς ἐχθροῖς ὑπαρχουσῶν δυνάμεων τὰς μεγίστας ἀφελεῖν, ὧν δ' ἐνέλειπε τῆ πόλει, ταθτα προσθείναι; ταθτα τοίνυν ἄπαντα πέπρακται τοις έμοις ψηφίσμασι και τοις έμοις 303 πολιτεύμασιν, α καὶ βεβουλευμένα, ω ανδρες 'Αθηναίοι, έὰν ἄνευ φθόνου τις βούληται σκοπείν, ὀρθως εύρήσει καὶ πεπραγμένα πάση δικαιοσύνη, καὶ τὸν ἐκάστου καιρὸν οὐ παρεθέντα οὐδ' ἀγνοηθέντα οὐδὲ προεθέντα ὑπ' ἐμοῦ, καὶ υ. ს., όσα είς ένὸς ἀνδρὸς δύναμιν καὶ λογισμον ἡκεν, τι ραθεντα οὐδὲν ἐλλειφθέν. εἰ δὲ ἡ δαίμονός τινος ἡ τύχης του ἰσχὺς ἢ στρατηγῶν φαυλότης ἢ τῶν προδιδόντων τὰς πόλεις ὑμῶν κακία ἢ πάντα ταῦτα ἐλυμαίνετο που τοῦς ὅλοις, ἔως ἀνέτρεψαν, τί Δημοσθένης ἀδικεῖ; Θέντο είς εν εκάστη των Ελληνίδων πόλεων ανήρ εγέ- στισμέ νετο, μᾶλλον δ' εἰ ένα ἄνδρα μόνον Θετταλία καὶ , ενα ἄνδρα ᾿Αρκαδία ταὐτὰ φρονοῦντα ἔσχεν ἐμοί, ΄ οὐδεὶς οὖτε τῶν ἔξω Πυλῶν Ἑλλήνων οὖτε τῶν ΟΕ 305 εἴσω τοῖς παροῦσι κακοῖς ἐκέχρητ' ἄν, ἀλλὰ πάν- 🗘 τες αν όντες έλεύθεροι καὶ αὐτόνομοι μετὰ πάσης 🤄 άδείας ἀσφαλῶς ἐν εὐδαιμονία τὰς ἐαυτῶν ῷκουν 1. Να Ινν πατρίδας, τῶν τοσούτων καὶ τοιούτων ἀγαθῶν ὑμῖν τίκης. μετικαί τοις άλλοις 'Αθηναίοις έχοντες χάριν δι' εμέ. harthy ίνα δ' είδητε ότι πολλώ τοις λόγοις ελάττοσι Μιμε χρώμαι των έργων, εὐλαβούμενος τὸν φθόνον, τὸ τος λέγε μοι ταυτί καὶ ἀνάγνωθι λαβών.

ΨΗΦΙΣΜΑΤΑ.

Summai!

Ταῦτα καὶ τοιαῦτα πράττειν, Αἰσχίνη, τὸν κα- 306 🕏 30 / λου κάγαθου πολίτην δεί, ζων κατορθουμένων μέν μεγίστοις αναμφισβητήτως ύπηρχεν είναι και τὸ δικαίως προσήν, ώς έτέρως δε συμβάντων το γοῦν ων <u>εὐ</u>δοκιμεῖν περίεστι καὶ τὸ μηδένα μέμφεσθαι τὴν πόλιν μηδε την προαίρεσιν αὐτης, άλλα την τύ he when y ? χην κακίζειν τὴν οὖτω τὰ πράγματα κρίνασαν, οὐ 307 μὰ Δί δυκ ἀποστάντα τῶν συμφερόντων τῆ πόλει, μισθώσαντα δ' αύτὸν τοῖς ἐναντίοις, τοὺς ύπερ των έχθρων καιρούς άντι των της πατρίδος θεραπεύειν, οὐδὲ τὸν μὲν πράγματα ἄξια τῆς πόλεως ύποστάντα λέγειν καὶ γράφειν καὶ μένειν έπὶ τούτων βασκαίνειν, έὰν δέ τις ἰδία τι λυπήση, τοῦτο μεμνησθαι καὶ τηρεῖν, οὐδέ γ' ήσυχίαν άγειν άδικον καὶ υπουλον, δ σὺ ποιεῖς πολλάκις. Το έστι γάρ, έστιν ήσυχία δικαία καὶ συμφέρουσα 308 του τῆ πόλει. ἡν οἱ πολλοὶ τῶν πολισία τη πόλει, ην οί πολλοί των πολιτών ύμεις άπλως άγετε. άλλ' οὐ ταύτην οὖτος άγει τὴν ἡσυχίαν, πολλοῦ γε καὶ δεῖ, ἀλλ' ἀποστὰς ὅταν αὐτῷ δόξη

^{216. &#}x27;Αλλὰ καὶ τὴν ἡσυχίαν μου τοῦ βίου διαβάλλει καὶ τῆς σιωπῆς μου κατηγορεῖ, ἴνα μηδεὶς αὐτῷ τόπος ἀσυκοφάντητος παραλείπηται, καὶ τὰς ἐν τοῖς γυμνασίοις μετὰ τῶν νεωτέρων μου διατριβὰς καταμέμφεται, καὶ κατὰ τῆσδε τῆς κρίσεως εὐθὺς ἀρχόμενος τοῦ λόγου φέρει τινὰ αἰτίαν, λέγων, ὡς ἐγὼ τὴν γραφὴν οὐχ ὑπὲρ τῆς πόλεως ἐγραψάμην, ἀλλ' ἐνδεικνύμενος 'Αλεξάνδρω διὰ τὴν πρὸς αὐτὸν ἔχθραν. 217. καὶ νὴ Δί', ὡς ἐγὼ πυνθάνο-

της πολιτείας (πολλάκις δε δοκεί) φυλάττει πηνίκ έσεσθε μεστοί τοῦ συνεχῶς λέγοντος ἡ παρὰ τῆς τύχης τι συμβέβηκεν έναντίωμα ή άλλο τι δύσκολον γέγονε (πολλά δὲ τάνθρώπινα) · εἶτ' ἐπὶ τούτφ τῷ καιρῷ ῥήτωρ ἐξαίφνης ἐκ τῆς ἡσυχίας ὥσπερ του του μεν οὐδεμίου !΄

απνευστί, ὄνησιν μεν οὐδεμίου !΄ άγαθοῦ κτήσιν οὐδενός, συμφοράν δὲ τῷ τυχόντι των 309 τῶν πολιτῶν καὶ κοινὴν αἰσχύνην. καίτοι ταύτης της μελέτης καὶ της ἐπιμελείας, Αἰσχίνη, εἴ περ έκ ψυχης δικαίας έγίγνετο καὶ τὰ της πατρίδος συμφέροντα προηρημένης, τοὺς καρποὺς ἔδει γενναίους καὶ καλοὺς καὶ πᾶσιν ὡφελίμους εἶναι, συμμαχίας πόλεων, πόρους χρημάτων, έμπορίου κατασκευήν, νόμων συμφερόντων θέσεις, τοις 310 ἀποδειχθεῖσιν έχθροῖς ἐναντιώματα. τούτων γὰρ άπάντων ἢν ἐν τοῖς ἄνω χρόνοις ἐξέτασις, καὶ έδωκεν ὁ παρελθών χρόνος πολλάς ἀποδείξεις ἀνδρὶ καλῷ τε κάγαθῷ, ἐν οἷς οὐδαμοῦ σὺ φανήσει γεγονώς, οὐ πρῶτος, οὐ δεύτερος, οὐ τρίτος, οὐ

μαι, μέλλει με ἀνερωτᾶν, διὰ τί τὸ μὲν κεφάλαιον τῆς πολιτείας αὐτοῦ ψέγω, τὰ δὲ καθ' ἔκωστον οὐκ ἐκώλυον οὐδ' ἐγραφόμην, ἀλλὰ διαλιπὼν καὶ πρὸς τὴν πολιτείων οὐ πυκνὰ προσιὼν ἀπήνεγκα τὴν γραφήν. ἐγὼ δὲ οὔτε τὰς Δημοσθένους διατριβὰς ἐζήλωκα, οὔτ' ἐπὶ ταῖς ἐμαυτοῦ αἰσχύνομαι, οὔτε τοὺς εἰρημένους ἐν ὑμῖν λόγους ἐμαυτῷ ἀρρήτους εἶναι βουλοίμην, οὔτε τὰ αὐτὰ τούτῳ δημηγορήσας ἐδεξάμην ἃν ζῆν.

wol even in τέταρτος, οὐ πέμπτος, οὐχ ἔκτος, οὐχ ὁποστο- Κορονίας σοῦν, οὖκουν ἐπί γ' οἷς ἡ πατρὶς ηὐξάνετο. γαρ συμμαχία σου πράξαντος γέγονε τη πόλει; το τίς δὲ βοήθεια ἡ κτησις εὐνοίας ἡ δόξης; τίς δὲ κος ζ πρεσβεία; τίς διακονία δι' ην ή πόλις έντιμοτέρα; τί τῶν οἰκείων ἢ τῶν Ἑλληνικῶν καὶ ξενι- ト κων, οίς ἐπέστης, ἐπηνώρθωται; ποιαι τριήρεις; βενθε αίλες ποία βέλη; ποίοι νεώσοικοι; τίς ἐπισκευὴ τει καιλιών χῶν; ποιον ίππικόν; τί τῶν ἀπάντων σὰ χρήσιμος εί; τίς ή τοις εὐπόροις ή τοις ἀπόροις πο- υτώς λιτική καὶ κοινή βοήθεια χρημάτων; οὐδεμία. ఆ. Ε. άλλ', ὧ τᾶν, εἰ μηδὲν τούτων, εὖνοιά γε καὶ προ- 312 καὶ θυμία; ποῦ; πότε; ὄστις, ὧ πάντων ἀδικώτατε, πια λε οὐδ' ὅτε ἄπαντες, ὅσοι πώποτ' ἐφθέγξαντο ἐπὶ τοῦ βήματος, εἰς σωτηρίαν ἐπεδίδοσαν, καὶ τὸ πιλιλιλι τελευταίον 'Αριστόνικος τὸ συνειλεγμένον είς τὴν έπιτιμίαν, οὐδὲ τότε οὖτε παρηλθες οὖτ' ἐπέδωκας οὐδέν, οὐκ ἀπορων, πως γάρ; ος γε κεκληρονόμηκας μέν των Φίλωνος του κηδεστου χρημάτως πλειόνων ή πεντεταλάντων, διτάλαντον δ' είχες hace έρανον δωρεάν παρά των ήγεμόνων των συμμοριών έφ' οίς έλυμήνω τον τριηραρχικόν νόμον. 340 %ς. άλλ' ίνα μὴ λόγον ἐκ λόγου λέγων τοῦ παρόντος 313 έμαυτον έκκρούσω, παραλείψω ταῦτα. ἀλλ' ὅτι ζείτελ γ' οὐχὶ δι' ἔνδειαν οὐκ ἐπέδωκας, ἐκ τούτων δηλον, άλλα φυλάττων το μηδεν εναντίον γενέσθαι παρά σοῦ τούτοις οἷς ἄπαντα πολιτεύη. ἐν τίσιν οὖν

σὺ νεανίας καὶ πηνίκα λαμπρός; ἡνίκ' αν κατὰ τούτων τι δέη, έν τούτοις λαμπροφωνότατος, μνη- ή μονικώτατος, ὑποκριτὴς ἄριστος, τραγικὸς Θεο-Μέρι κρίνης.

314 Εἶτα τῶν πρότερον γεγενημένων ἀγαθῶν ἀν- 🗥 🗓 δρών μέμνησαι. καὶ καλώς ποιείς. οὐ μέντοι δίκαιόν έστιν, ἄνδρες 'Αθηναίοι, την πρός τους τετελευτηκότας εὖνοιαν ὑπάρχουσαν προλαβόντα παρ' ύμῶν πρὸς ἐκείνους ἐξετάζειν καὶ παραβάλ-315 λειν έμε τον νυν ζώντα μεθ' ύμων. τίς γάρ οὐκ οίδε των πάντων ότι τοις μεν ζωσι πασιν ύπεστί τις η πλείων η έλάττων φθόνος, τους τεθνεώτας δέ οὐδὲ τῶν ἐχθρῶν οὐδεὶς ἔτι μισεῖ; οὕτως οὖν έχόντων τούτων τῆ φύσει, πρὸς τοὺς πρὸ ἐμαυτοῦ νῦν ἐγὰ κρίνωμαι καὶ θεωρώμαι; μηδαμώς. οὖτε γὰρ δίκαιον οὖτ' ἴσον, Αἰσχίνη, ἀλλὰ πρὸς σε καὶ ἄλλον εἴ τινα βούλει τῶν ταὐτά σοι προη-

asticles. "naline" 31t ρημένων καὶ ζώντων. κάκεινο σκόπει. πότερον

κάλλιον καὶ ἄμεινον τῆ πόλει διὰ τὰς τῶν πρό-

^{257. &}quot;Όταν δ' ἐπὶ τελευτής ήδη τοῦ λόγου συνηγόρους τοὺς κοινωνούς των δωροδοκημάτων αύτω παρακαλή, ύπολαμβάνετε όραν ἐπὶ τοῦ βήματος, οδ νῦν ἐστηκώς ἐγω λέγω, ἀντιπαρατεταγμένους πρός τὴν τούτων ἀσέλγειαν τοὺς τῆς πόλεως εὖεργέτας, Σόλωνα μεν τον καλλίστοις νόμοις κοσμήσαντα την δημοκρατίαν, ανδρα φιλόσοφον καὶ νομοθέτην αγαθόν, σωφρόνως, ώς προσήκεν αὐτῷ, δεόμενον ὑμῶν μηδενὶ τρόπω τοὺς Δημοσθένους λόγους περὶ πλείονος ποιήσασθαι των δρκων καὶ των νόμων, 258. 'Αριστείδην δε τὸν τοὺς φόρους τάξαντα τοῖς Ελλησιν.

τερον εύεργεσίας, ούσας ύπερμεγέθεις, ού μέν ούν είποι τις αν ήλίκας, τας έπι τον παρόντα βίον γιγνομένας είς άχαριστίαν καὶ προπηλακισμὸν άγειν, ἡ πᾶσιν ὄσοι τι μετ' εὐνοίας πράττουσι, της τούτων τιμης καὶ φιλανθρωπίας μετείναι; καὶ μὴν εἰ καὶ τοῦτ' ἄρα δεῖ με εἰπεῖν, ἡ μὲν ἐμὴ 317 πολιτεία καὶ προαίρεσις, αν τις ορθώς σκοπή, ταις των τότ' ἐπαινουμένων ἀνδρων ὁμοία καὶ ταὐτὰ βουλομένη φανήσεται, ή δὲ σὴ ταῖς τῶν τούς τοιούτους τότε συκοφαντούντων · δήλον γάρ ότι καὶ κατ' ἐκείνους ἦσάν τινες οἱ διασύροντες τους όντας τότε, τους δε πρότερον γεγενημένους έπήνουν, βάσκανον πραγμα καὶ ταὐτὸ ποιοῦντες σοί. εἶτα λέγεις ὡς οὐδὲν ὅμοιός εἰμι ἐκείνοις 318 έγώ; σὺ δ' ὅμοιος, Αἰσχίνη; ὁ δ' ἀδελφὸς ὁ σός; ἄλλος δέ τις τῶν νῦν ῥητόρων; ἐγὼ μὲν γαρ οὐδένα φημί. ἀλλα προς τους ζωντας, ὧ χρηστέ, ἴνα μηδεν ἄλλ' εἶπω, τὸν ζῶντα ἐξέταζε καὶ τοὺς καθ' αὐτόν, ὧσπερ τἆλλα πάντα, τοὺς ποιητάς, τοὺς χορούς, τοὺς ἀγωνιστάς. ὁ Φιλάμ- 319 το μων ούχ ότι Γλαύκου τοῦ Καρυστίου καί τινων

^{189.} Καίτοι πυνθάνομαί γ' αὐτὸν μέλλειν λέγειν, ὡς οὐ δίκαια ποιῶ παραβάλλων αὐτῷ τὰ τῶν προγόνων ἔργα · οὐδὲ γὰρ Φιλάμμωνά φησι τὸν πύκτην 'Ολυμπίασι στεφανωθῆναι νικήσαντα Γλαῦκον τὸν παλαιὸν ἐκεῖνον πύκτην, ἀλλὰ τοὺς καθ' ἐαυτὸν ἀγωνιστάς, ὥσπερ ὑμᾶς ἀγνοοῦντας, ὅτι τοῖς μὲν πύκταις ἐστὶν ὁ ἀγὼν πρὸς ἀλλήλους, τοῖς δ' ἀξιοῦσι στεφανοῦσθαι πρὸς αὐτὴν τὴν ἀρετήν, ῆς καὶ ἔνεκα στεφανοῦνται.

έτέρων πρότερον γεγενημένων ἀθλητῶν ἀσθενέστερος ἦν, ἀστεφάνωτος ἐκ τῆς 'Ολυμπίας ἀπήει,
ἀλλ' ὅτι τῶν εἰσελθόντων πρὸς αὐτὸν ἄριστα
ἐμάχετο, ἐστεφανοῦτο καὶ νικῶν ἀνηγορεύετο.
καὶ σὰ πρὸς τοὰς νῦν ὅρα με ῥήτορας, πρὸς
σαυτόν, πρὸς ὄντινα βούλει τῶν ἀπάντων · οὐ320 δένα ἐξίσταμαι. ὧν, ὅτε μὲν τῆ πόλει τὰ βέλκέλτισ

τιστα έλέσθαι παρην, έφαμίλλου της εἰς την πατρίδα εὐνοίας ἐν κοινῷ πασι κειμένης, ἐγὼ κράτιστα λέγων ἐφαινόμην, καὶ τοῖς ἐμοῖς καὶ ψηφίσμασι καὶ νόμοις καὶ πρεσβείαις ἄπαντα διωκεῖτο, ὑμῶν δὲ οὐδεὶς ἢν οὐδαμοῦ, πλην εἰ τούτοις ἐπηρεάσαι τι δέοι · ἐπειδὴ δὲ ἃ μή ποτ ἄφελε συνέβη, καὶ οὐκέτι συμβούλων ἀλλὰ τῶν τοῖς ἐπιταττομένοις ὑπηρετούντων καὶ τῶν κατὰ τῆς πατρίδος μισθαρνεῖν ἐτοίμων καὶ τῶν κολακεύειν ἔτερον βουλομένων ἐξέτασις, τηνικαῦτα σὰ καὶ τούτων ἔκαστος ἐν τάξει καὶ μέγας καὶ λαμπρὸς ἱπποτρόφος, ἐγὼ δ' ἀσθενής, ὁμολογῶ, ἀλλ' εὖνους μᾶλλον ὑμῶν τουτοισί.

321 Δύο δ', ἄνδρες 'Λθηναίοι, τον φύσει μέτριον πολίτην ἔχειν δεί (οὔτω γάρ μοι περὶ ἐμαυτοῦ λέγοντι ἀνεπιφθονώτατον εἰπεῖν), ἐν μὲν ταῖς ἐξουσίαις τὴν τοῦ γενναίου καὶ τοῦ πρωτείου τἢ πόλει προαίρεσιν διαφυλάττειν, ἐν παντὶ δὲ καιρῷ καὶ πράξει τὴν εὖνοιαν · τούτου γὰρ ἡ φύσις κυρία, τοῦ δύνασθαι δὲ καὶ ἰσχύειν ἔτερα. ταύτην

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τοίνυν παρ' έμοὶ μεμενηκυῖαν εύρήσετε άπλως. όρᾶτε δέ. οὐκ έξαιτούμενος, οὐκ Αμφικτυονικάς 322 δίκας έπαγόντων, οὐκ έπαγγελλομένων, οὐχὶ τοὺς καταράτους τούτους ώσπερ θηρία μοι προσβαλλόντων, οὐδαμῶς ἐγὼ προδέδωκα τὴν εἰς ὑμᾶς εὖνοιαν. τὸ γὰρ ἐξ ἀρχῆς εὐθὺς ὀρθὴν καὶ δικαίαν την δδον της πολιτείας είλόμην, τὰς τιμάς, τὰς δυναστείας, τὰς εὐδοξίας τὰς τῆς πατρίδος θεραπεύειν, ταύτας αὖξειν, μετὰ τούτων εἶναι. οὐκ ἐπὶ μὲν τοῖς ἐτέρων εὐτυχήμασι φαιδρὸς ἐγὼ 323 καὶ γεγηθώς κατὰ τὴν ἀγορὰν περιέρχομαι, τὴν δεξιὰν προτείνων καὶ εὐαγγελιζόμενος τούτοις οθς αν έκεισε απαγγέλλειν οἴωμαι, των δὲ τῆς πόλεως Καικιώ άγαθων πεφρικώς άκούω καὶ στένων καὶ κύπτων είς την γην, ωσπερ οί δυσσεβείς οδτοι, οι την μεν πόλιν διασύρουσιν, ωσπερ ούχ αύτους διασύροντες, όταν τοῦτο ποιῶσιν, έξω δὲ βλέπουσι, καὶ έν οις άτυχησάντων των Ελλήνων εύτύχησεν έτερος, ταῦτ' ἐπαινοῦσι καὶ ὅπως τὸν ἄπαντα χρόνον μενεί φασι δείν τηρείν.

Μὴ δῆτ', ὧ πάντες θεοί, μηδεὶς ταῦθ' ὑμῶν ἐπι- 324

^{260.} Έγὼ μὲν οὖν, ὦ γῆ καὶ ἢλιε καὶ ἀρετὴ καὶ σύνεσις καὶ παιδεία, ἢ διαγιγνώσκομεν τὰ καλὰ καὶ τὰ αἰσχρά, βεβοήθηκα καὶ εἰρηκα. καὶ εἰ μὲν καλῶς καὶ ἀξίως τοῦ ἀδικήματος κατηγόρηκα, εἶπον ὡς ἐβουλόμην, εἰ δὲ ἐνδεεστέρως, ὡς ἐδυνάμην. Ύμεῖς δὲ καὶ ἐκ τῶν εἰρημένων λόγων καὶ ἐκ τῶν παραλειπομένων αὐτοὶ τὰ δίκαια καὶ τὰ συμφέροντα ὑπὲρ τῆς πόλεως ψηφίσασθε.

νεύσειεν, άλλα μάλιστα μεν και τούτοις βελτίω τινὰ νοῦν καὶ φρένας ἐνθείητε, εἰ δ' ἄρ' ἔχουσιν ων ευριλίε ανιάτως, τούτους μέν αὐτοὺς καθ' έαυτοὺς έξώλεις καὶ προώλεις ἐν γῆ καὶ θαλάττη ποιήσατε, ἡμῖν δὲ τοῖς λοιποῖς τὴν ταχίστην ἀπαλλαγὴν τῶν έπηρτημένων φόβων δότε καὶ σωτηρίαν ἀσφαλῆ.

NOTES.

ABBREVIATIONS.

Bekk	.Bekker's Edition.
C	.Crosby's Grammar (Revised Edition).
cf	. Latin confer, i. e. compare, see.
Cu	.Curtius's Grammar.
Dind	. Dindorf's Edition.
Diss. or D	.Dissen's Edition.
Editt	.Editions or Editors.
fr	.from.
G M T	.Goodwin's Greek Moods and Tenses.
G. gr	.Goodwin's Grammar.
Н	. Hadley's Grammar, revised by Allen.
i. e	.id est.
K	.Kühner's Grammar.
Kenn	. Kennedy's Translation.
к. т. ė́	.каì тà ётера, etc.
I., and S	.Liddell and Scott's Lexicon.
Laur. S	.Laurentian Manuscript S.
lit	.literal or literally.
Lord B	.Lord Brougham.
Madv. G. S	Madvig's Greek Syntax.
	. Manuscript, Manuscripts.
Σ	.Σίγμα, name of the oldest and best Manuscript of the text.
sc	scilicet, namely, understood.
Schaef	Schaefer's Edition.
st	instead of.
V., Voem	Voemel's Edition.
	Westermann's Edition.
w	with.
Wh	Whiston's Edition.
wh	which.
Z	.The Zürich Edition of the text, by Baiter and Sauppe.

NOTES.

This oration was more commonly known among the ancients under the name of pro Ctesiphonte. Its merits were especially lauded by the ancient rhetoricians, particularly by Dionysius of Halicarnassus (de Antiq. Orat. Comm., VI. 953 ff, ed. Reiske, and de Verborum Compositione, cap. XXV.), by Hermogenes (de Eloquentice Ratione), and by Quintilian (Orat. Inst., XI., XII.).

EXORDIUM, §§ 1-8. In this introduction the orator manifests a certain anxiety and timidity. Cf. Quint., XI. 3. 97.

§ 1. πρώτον μέν...εθχομαι: to commence a speech w. an invocation was unusual among the Greeks. One notable instance is Lycurg. c. Leocr.: εύχομαι γὰρ τῆ 'Αθηνὰ καὶ τοις άλλοις θεοις. Æsch. c. Timarch., § 116, speaks of beseeching all the gods. But with the Romans this was not infrequent. Cf. Cic. pro L. Murena, pro C. Cornelio. Servius remarks on Verg. Æn., XI. 301: Majores nullam orationem nisi invocatis numinibus inchoabant. — & ανδρες 'A.: for the nature of the court thus addressed vid. Dict. Antiq. sub Dicasterion, Dicastes; Grote, IV. 188 ff; Schoemann, Greek Antiq. - Tois: omitted by a few MSS. Dionys. Halic. shows that this word is essential to the rhythm of the sentence, wh. is anapæstic. The same reason is given for the addition of in toutout below. - Sony... τοσαύτην: by reversing the order of relat. and demonstr. clause the orator makes more prominent the claim or ground upon wh. his request is based. - έχων...διατελώ: what use of the partc.? H. 980, 981; Cu. § 590; G. gr. § 279, 1; C. 677. — $\xi \pi \epsilon \iota \theta'$: the $\delta \epsilon$ correlative w. $\mu \epsilon \nu$ is often omitted w. ἔπειτα. Cf. H. 1046, b; Madv. Gr. Syn., § 188, Rem. 5. — 8 πέρ has for its antecedent τοῦτο, the whole referring to μη...ποιήσασθαι...άλλά...τὸν δρκον, thus: that the gods may put that into your hearts which is especially for your interest, etc., not to make...but, etc. — εὐσεβείας...δόξης: "εὐσέβεια refers to their oath in particular; δίξα to equity in general. For δίξα

in § 8 the orator substitutes εὐδοξία as more explicit." Tyler. — $\tau o \hat{\mathbf{v}}$ belongs to the whole phrase. So Plat. Repub., $352 \, \mathrm{d} : \mathrm{d}\lambda \lambda \, \mathrm{d} \pi \epsilon \rho \mathrm{l} \ \tau o \hat{\mathrm{o}} \ \delta \nu \tau \nu a$ τρόπον χρη ζην; Herod. 8. 79: στασιάζειν περ $\mathrm{l} \ \tau o \hat{\mathrm{o}} \ \delta \kappa \, \delta \tau \epsilon \rho o s$ ήμέων πλέω άγαθ $\mathrm{d} \ \tau \, \eta \nu \ \pi a \tau \rho \mathrm{l} \, \delta a \ \epsilon \rho \gamma \, \delta \sigma \epsilon \tau a .$

§ 2. TOV SPKOV: the oath taken by the Heliastæ. Isocr. 15, § 21, gives it in substance thus: δμνύναι ή μην ομοίως άκροάσεσθαι των κατηγορούντων και των άπολογουμένων. — δικαίοις: what these legal requirements were, Dem. explains more fully in his Orat. c. Lept., §§ 94, 96. — акроастасва: so reads Σ ; the other MSS, have $d\kappa\rho o \hat{a}\sigma\theta a\iota$. What is the difference? odd: the force of μ 's ν is continued. So in § 93. — $t\sigma\eta\nu$: the word $d\mu$ φοτέροις, wh. follows in most MSS., is probably an interpolation from § 7. άποδοῦναι: what is the force of the άπό in this compound? — τὸ τῆ τάξει ...χρήσασθαι: epexegetical of τδ...ἀκροάσασθαι and pred. nom. after έστίν. - τη τάξα...τη άπολογία embraces both the order and the matter of the defence. The τάξιs is made prominent, as it was in this particular that Æsch, sought to hamper Dem, in making his defence. — βεβούληται καλ προήρηται: the perf. tense is used to indicate the previous preparation in accordance w. the practice of the ancient orators. - &s...ovrws: here again the relat. before the demonstr. clause. The attention of the judges is not called to ovrws until its explanation (ws) has first been given. - Dissen calls attention to the completeness of this first period, and analyzes it into three parts, of wh. the first prepares the way for the second, the second for the third; while in the importance of the thought the same order is preserved. The orator now gives (§§ 3, 4) the special reasons for his previous request.

§ 3. obv = igitur, and is used here, as often, to indicate transition in the thought. - wolld wer, k. T. E., now, while in many points...there are two wh. are especially great. - Se introduces the principal, were the subordinate sentence. καὶ is emphatic w. μεγάλα; cf. καὶ μάλα, καὶ πάνυ. — οὐ περὶ τ. ". άγ., i. e. I have more at stake. - έλειν την γραφήν, lit. to seize the indictment; somewhat similar is our phrase, to get a verdict. Transl., to win The loss of Æsch. in case of defeat would only be a fine of 1000 drachmæ and a forfeiture of the privilege of instituting similar suits. Cf. Boeckh's Publ. Economy of the Athen., I. p. 406; Meier and Schöm. Att. Proc., p. 734. — άλλ' ἐμοὶ μέν: by an abrupt stop, called in rhetorical phraseology aposiopesis (cf. Quint. Orat. Inst., IX. 2, § 54), the orator leaves his hearers to imagine the rest, since it would be unpleasant (δυσχερέs) for him to allude to an unfavorable verdict. Other instances are found in §§ 22, 195. W. supplies the thought in this way: but for me, - my whole political career is at stake in dependence on your approbation. - ix περιουσίαs, lit. from a superabundance; hence, needlessly, wantonly. We understand Dem. to mean this: Æsch. jeopardizes nothing in this trial; he has but little to lose in case of defeat, nothing to gain in case of success. This prosecution, therefore, involving my dearest interests, has for its only gain my loss; hence, is undertaken in a spirit of simple wantonness and malice. Cf. ol δ' ἐκ περιουσίας πουηροί, Dem. c. Steph., § 67. Plato in Theæt., 154 D, uses this expression of rhetorical contests that were engaged in as a pastime.— ἔτερον δ', sc. ἐλαττοῦμαι.— λοιδοριῶν, κατηγοριῶν: how these differ the orator shows in § 123.

- § 4. ὡς ἐπος εἰπεῖν modifies πᾶσιν. For the constr. cf. H. 956; Cu. § 564; G. gr. § 268; C. 671. ἐνοχλεῖ: this fact had not escaped Æsch.; cf. infra. κᾶν...λέγω...δόξω: cf. H. 898; G M T. 444; Cu. § 545; C. 631. ἀπολύσασθα...δεικνύναι: Diss. thinks the aor. is used w. reference to the single charges (τὰ κατηγορημένα), each of wh. was to be refuted, and the pres. to denote the act that is to be continued throughout the oration. ὅ τι...ἀν...ἀναγκάζη: cf. H. 912; G M T. 532; Cu. § 554; C. 641. The skill of the orator in making his opponent responsible for the odium of his self-laudation is commented on by Quint., XI. 1. 22, as follows: "Neque hoc dico non aliquando de rebus a se gestis oratori esse dicendum, sicut eidem Demostheni pro Ctesiphonte, quod tamen ita emendavit ut necessitatem id faciendi ostenderet, invidiamque omnem in eum regeret qui hoc se coegisset."
- §§ 5-8. In these paragraphs Dem. repeats the request for an impartial hearing, but from a different standpoint. "What before he prayed that the gods would inspire the judges to do as a matter of piety and reputation, he now claims also as a right, while he enforces the claim by a combination of new considerations with the former ones; such as the greatness of the interest at stake, etc." LARNED. κοινὸν είναι: while the legal prosecution was against Ctes., the persecution was aimed at Dem., and it was important for the orator to emphasize at the outset the fact that his own personal interests were involved in this issue. πάντων: in the sense of οὐτινοσοῦν = cujusvis, as is seen fr. the opposition in μάλιστα, κ. τ. έ. In a similar sense πανταχοῦ, § 81. ἄλλως τε κάν = both otherwise and especially if. φιλανθρωπίας: a virtue by wh. the Athen. considered themselves distinguished from the Spartans and others. An adroit appeal to Athen. vanity. So Dem. c. Lept., § 109.
- § 6. ἀξιῶ καὶ δέομαι, I request (as a right) and beseech. Rhetorical fulness or emphasis. Dem. seems fond of using pairs of words nearly synonymous. Dissen gives the following instances fr. this oration, besides the one above: ἐτραγώδει καὶ διεξήει, § 13; κατεψεύδου καὶ διέβαλλες, § 11; βοᾶν καὶ διαμαρτύρεσθαι, § 23; δηλοῖ καὶ διορίζεται, § 40; προσλέγον καὶ διεμαρτυρόμην, § 45; οὖκ ὀνειδίζειν οὐδὲ λοιδορεῖσθαι, § 274; λοιδορούμενος καὶ δια-

σύρων, § 180; πολεμείν και διαφέρεσθαι, § 31; προορώμενος και λογιζόμενος, § 27; μηδ' προοράν μηδ' αισθάνεσθαι, § 40; είδως και έωρακως, § 248; βοών και κεκραγώς, § 132; είπειν και άπαγγείλαι, § 33; ζώντων και δυτων, § 72; έδίδαξας καὶ διεξ $\hat{\eta}$ λθες, § 22; διέβαλλε καὶ διεξήει, § 14. The student should be careful to give the exact meaning of these terms so as to bring out the shades of difference in thought doubtless intended by the orator. - ouolws belongs to πάντων, as in §§ 61, 208. — δικαίως, impartially. Observe the emphatic position as far away as possible fr. its verb ἀκοῦσαι. Its force is more fully explained by $\omega \sigma \pi \epsilon \rho$, κ , τ , $\dot{\epsilon}$, — δ $\tau \iota \theta \epsilon ls$, the legislator, the founder. So below, τους δικάζοντας, ο διώκων, το φεύγοντι, etc. are used substantively. — if apxis: "originally, not as the earliest lawgiver, but as the most influential. Hence $\tau \iota \theta \epsilon ls$, wh. is strictly of one despotic lawgiver, whereas τιθέμενος is of a republic or community." HOLMES. — Σόλων is lauded also by Æsch., § 257. — δημοτικός is defined by Æsch., § 168; cf. § 122 of our oration. — τω γράψαι: γράφειν νόμον = generally to propose a law in the popular assembly; but it may also mean, as here, to record or register by engraving on tablets or pillars of stone or brass. So Phil., III. § 41: εls στήλην χαλκ, ν γράψαντες. Transl. thought it proper should be made supreme, not simply by recording them, but also by putting the jurors under oath. — τοὺς δικάζοντας: most editt. add ὑμᾶς, but the use of vuir before and after this sentence makes vuas superfluous. Besides, Solon's legislation on this point applied to all times and cases; hence the orator first makes the general statement and then considers the application of this rule to the present case in the words : οὐκ ἀπιστῶν ὑμῖν, κ. τ. ἐ.

§ 7. φαίνεται = it is evident, different fr. δοκεῖ = it seems, in the best period of Greek. — altías: altía is defined by Dem. c. Androl., § 22, as a charge or accusation unsupported by proof, resting on the barren word of the accuser. It differs not widely fr. διαβολή = calumny. — als ἐκ... ισχόει, by which the prosecutor, on account of his speaking first, is formidable. For use of πρότερος cf. H. 619, a; Cu. § 361; 8; G. gr. § 138, N. 7; C. 509. — διόκων (= prosecutor, Scotch pursuer), φείγοντι (= defendant), παρελθεῖν (= to outstrip, to go by), suggest the figure of a race. — και...και: correlated, connect the parts of the protasis. — τὰ δίκαια = the legal arguments, the points wh. the defendant may adduce for his defence. — ἴσον... κοινὸν = impartial, common. That the two qualities may be distinguished is seen in Plat. Protag. 68; Eurip. Orest. 9: κοινῆς τραπέζης ἀξίωμ' έχων ίσον. — οῦτω, thus; sc. after having furnished himself, etc. Diss. calls attention to the fact that the rhythm and weight of the sentence require διάγνωσιν ποιεῖσθαι, rather than the less emphatic διαγιγνώσκειν.

§ 8. ws forke: added not so much by way of sarcasm, as the Schol. believes, as to express caution on account of the general and broad assertion

involved in martis. - mapaxaltora, to call upon or summon, as if coadjutors. — ὑπάρξαι μοι: the corresponding sentence in § 1 has παρ' ὑμῶν, wh. Most Editt. follow the other MSS. in adding it. is omitted here by Σ. - τοῦτο refers to the sentence introduced by δ τι and is obj. of γνώναι, the whole depending on παραστήσαι, wh. in turn depends on εύχομαι. Most Editt. insert τοὺς θεοὺς after παραστήσαι as its subj. V. thinks this repetition would give a false meaning to the passage, as though the orator did not supplicate both ὑπάρξαι and παραστήσαι from the gods. For similar omission of subj. w. infin. cf. § 141. — γραφής: cf. Lex. II. B. — On the structure of this exordium cf. Arist. Rhet., XIV. 3. It may be considered with reference to (1) the prosecutor, (2) the jury, (3) the defendant himself. It answers all the ends of a perfect exordium, which aims, as Quintilian says, "reddere auditores benevolos, attentos, dociles." The prayer at its beginning and close is a fitting refutation of the calumny of Æsch., who had represented Dem. as a contemner of the gods and of divine omens.

FIRST DIVISION OF THE ORATION.

§\$ 9-52. Charges foreign to the Indictment. (a) Of a Private Nature (\S \$ 10, 11). (b) Of a Public Nature (\S \$ 12-52).

§§ 9-11. Introduction of the Topic and Defence of Private έδίωκεν...κατηγόρησεν: διώκειν is said of the legal prosecution, κατηγορείν of the oral accusation before the court. Cf. § 15 κατηγορεί, κρίνει. — προβουλεύματος, preliminary decree, i. e. an approval on the part of the Senate (βουλή) of a bill, wh. could then be brought before the Assembly (ἐκκλησία) for ratification; receiving wh., it became a ψήφισμα. In the present instance, Ctes. had introduced a bill that Dem. should be rewarded w. a golden crown for certain public services. From the Senate the bill went before the Assembly; but before it was acted upon there, Æsch. brought an action called γραφή παρανόμων, indictment for proposing measures contrary to law, against Ctes., and thus prevented it from becoming a decree (ψήφισμα). - κατηγόρησεν... αν απελογούμην: cf. H. 895; G M T. 410 and 413; Cu. § 537; C. 631. Explain the difference in the use of the tenses. — κατεψεύσατό μου: for the genit. cf. H. 752; Cu. § 424; G. gr. § 173, 2, N.; C. 699. — τοις έξωθεν λόγοις, criminationibus a causa alienis, Diss.; by those irrelevant statements. — ηγμένος = παρηγμένος. άλλοτριώτερον: the Schol. says = έξωτερικώτερον, i. e. with an estranged or prejudiced mind. — τῶν...δικαίων...μου: critics are not agreed whether to understand των δικαίων as genit. w. άκούη and μου as possess., or as genit. of separation w. άλλοτριώτερον (somewhat estranged from what is just under the influence of τοις έξωθεν λόγοις) and μου governed by ἀκούη. The

latter seems preferable on account of the sense and the position of μov . — $imit \rho = \pi \epsilon \rho l$ here. The distinction between these prepp. lies in the fact that $imit \rho$ originally implies the *interest* or advantage of the thing or person concerning wh. anything is, or is said. In the orators this distinction is first lost sight of, and the prepp. are easily interchanged. Cf. $imit \rho \tau \hat{\omega} v$ dlum, § 10; $imit \rho \tau \hat{\omega} v$ $imit \rho \tau \hat{\omega}$

§ 10. λοιδορούμενος βεβλασφήμηκε: the nice distinctions between the words employed by Dem. to denote slander, accusation, calumny, invective (cf. §§ 123, 126), should be carefully observed; λοιδορία is the more general term for invective, βλασφημία is more specific and concrete, and denotes the scandals or slanders uttered by a calumniator. — άπλα και δίκαια, st. άπλως και δικαίωs, wh. are used in § 58. - τοιοῦτον, sc. δντα; cf. § 277. The supplementary partic. $\tilde{\omega}_{\nu}$ is often thus omitted by the orators; cf. Madv. § 178, Rem. 4; K. § 310, Rem. 5. — ἀνάσχησθε...καταψηφίσασθε: what is there in the form of this prohibition and command that gives special emphasis? Follow in transl., as nearly as possible, the order of the Greek. Lord B. renders this spirited sentence thus: "but rise up this instant and condemn me." — βελτίω και έκ βελτιόνων: a standing formula among the Greeks; similar are άγαθὸς ἐξ άγαθῶν, άριστος ἐξ άρίστων. — τῶν μετρίων, of the average or respectable class. State the argument of Dem. in this sentence. — ην... ενδέδειχθε... παράσχεσθε: for this constr. cf. H. 995; Cu. § 597, 3; G. gr. § 154; C. 552, 553.

§ 11. κακοήθης...εύηθες ψήθης: a play upon words wh. is inimitable in Jacobs renders it by argmüthig ... gutmüthig. Dem. makes but sparing use of the Paronomasia, as it was called by the rhetoricians, and only where the thought is made more prominent by it. Cf. § 267; so c. Aristocr. § 202: ἀνθρώπους οὐκ ἐλευθέρους ἀλλ' ὁλέθρους; Phil., I. § 24: ὁ στρατηγός ἀκολουθεῖ; vid. Rehdantz's Dem., IX. § 18, for many more illustrations. Spengel remarks that Æsch. has nowhere made any such statement, and that this is simply an artifice of Dem. by wh. he would have it appear that he does not shun the direct issue. - mountelas: a metaphor taken from the ribald jokes and abusive epithets uttered by those who rode in chariots in the procession (πομπεία) of the Anthesterian festival. For a specimen cf. Aristoph. Ran., 416 ff. — avenue, recklessly. — av... άκούειν ή: the uncertain position of άκούειν in the best MSS. (some placing it, as here, after β ., others after $\tau o \nu \tau o \iota \sigma \ell$) leads some critics to look upon it as an interpolation. In Orat. pro Megal., § 3, the approved reading is ύστερον, αν υμίν βόυλομένοις ή, δείξω, without ακούειν. For constr. cf. H. 771, a; G. gr. § 184, 3, N. 5; Cu. § 435. The tact of the orator in adding, if it shall please you to listen, is manifest.

§§ 12-17. Introduction to the Public Matters irrelevant to

THE INDICTMENT. In this paragraph Dem. aims to prove the personal malice of this prosecution by pointing out its indirectness and futility. -πολλά, sc. ἐστίν. — ἐνίων defines and limits the preced. gen. ὧν as an appositive. Cf. Thuc., I. 6: έτι δὲ καὶ ἐν τοι̂s βαρβάροις ἔστιν οίς; Dem. de F. L., § 260: τὰς γὰρ άκροπόλεις αὐτῶν ἐνίων Μακεδόνες φρουροῦσιν. - αῦτη, sc. ἐστίν. So most Editt., in opposition to most of the MSS. wh. read αὐτή. We understand Dem. to mean this: "My opponent is not heaping charges upon me in order that I may be punished according to law, but his motive is this," etc. - έχθροῦ μὲν is the protasis of τῶν μέντοι κατηγοριῶν, μέντοι being in antithesis to $\mu \hat{\epsilon} \nu$. — $\hat{\epsilon} \pi \hat{\eta} \rho \epsilon \iota \alpha \nu$: "a malicious disposition to injure others without gaining any profit one's self." - "βριν has reference to contumelious acts; λοιδορίαν, to contumelious words. — τῶν κατηγοριῶν, κ. τ. ξ., constr. w. δίκην άξιαν. — The argument of this and the following section runs thus: If the state cannot administer a befitting punishment so as to meet the ends of justice, a prosecution becomes a malicious per-This the state cannot do where the defendant has no opportunity of making a proper defence. This opportunity Æsch. has taken away from Dem. in three ways: (1) by bringing the indictment against Ctes. and not against Dem. personally; (2) by bringing the charges so long time after the alleged misdeeds; (3) by failing to make these charges definite and specific.

§ 13. τὸ προσελθεῖν, κ. τ. έ.: obj. of ἀφαιρεῖσθαι, wh. takes two accusatives (cf. H. 724; G. gr. § 164; Cu. § 402; C. 480, c); the personal obj., wh. by implication is Dem., being omitted. The omitted subj. of doas- $\rho \epsilon i \sigma \theta a \iota$ is Æsch. — The phrase $\tau \delta$ projected $\tau \psi \delta \eta \mu \psi = to$ come before the popular assembly as a speaker. — **Lóyou tuxelv**, to obtain a hearing. By this indirect mode of attack, Æsch. compelled Dem. to defend his public policy in the court instead of in the ecclesia, and as the advocate of another instead of simply in his own defence. — iv ... ráka, in the rank or quality of. For various uses of τάξις, cf. §§ 63, 173, 192. — πολιτικόν, lit. what pertains to a πολίτης; statesmanlike, Lord B.; constitutional, Kenn. — άλλ': Æsch. was in fault in two ways: in doing what he ought not to have done, οὐ γὰρ, κ. τ. έ.; and in not doing what was right, sc. to prefer these charges directly and regularly, $\dot{a}\lambda\lambda'$ $\dot{\epsilon}\phi'$ of s, κ . τ . $\dot{\epsilon}$. — $\dot{\epsilon}\tau\rho\alpha\gamma\dot{\phi}\delta\epsilon\iota$: the allusions of the orator to the earlier career of Æsch. as an actor, are neither complimentary nor infrequent. Cf. ὑποκρίνεται below; διεξιών, § 41, and many more instances. — παρ' αὐτὰ τάδικήματα, during or at the very time of (παρά = alongside of) the misdeeds. This use of mapa w. accus. is frequent in the orators; cf. L. and S. sub v. II. — χρήσθαι, sc. έδει from δεί above. είσαγγελίας: the είσαγγελία here meant was an extraordinary action of impeachment brought directly before the Senate or Assembly, for special or peculiar violations of law not provided for in the ordinary courts. Cf. Meier and Schöm. Att. Proc., p. 260 ff. — τοῦτον τὸν τρόπον, i. e. in the peculiar way of the εἰσαγγελία. — γράφοντα... γραφέμενον: γράφεν = to propose; γράφεσθαι = to indict. — παράνομα, lit. laws contrary to existing ones; unconstitutional measures is a fair rendering. — παρανόμων: for the nature and operation of the action called γραφή παρανόμων, cf. Dict. Antiq. sub voce; Meier and Schöm. Att. Proc., 282; Schöm. Greek Antiq., p. 483. — οῦ γὰρ...δύναται... ἐγράψατο: the force of οὐ extends over both parts of the sentence. Cf. §§ 16 and 288 for a similar use of the negat. Transl. for it cannot be that, etc... but that he would not have indicted, etc. — δι΄ ἐμέ: how diff. fr. δι΄ ἐμοῦ? Cf. note on δι΄ οδι, § 35. — ἐμὲ... αὐτὸν: cf. § 279. — εἴ περ... ἐνόμιξεν... οὖκ εἰν ἐγράψατο: cf. H. 895; G M T. 410; Cu. §§ 537, 541; C. 631, 632. Account for the diff. of tense in the protasis and apodosis.

- § 14. ἀγῶνες καὶ κρίσεις, trials and verdicts; these are the practical application of νόμοι and τιμωρίαι. ὁπηνίκα ἐφαίνετο... ὑμολογεῖτο ἀν: same form of cond. sent. as above in § 13, except that the relat. adv. ὁπηνίκα introduces the condition. τοῖς...πρὸς ἐμέ, the legal remedies applicable to my case.
- § 15. τοσούτοις...χρόνοις: the events connected with the peace of Philocrates 16 years ago, and those connected with the Phocian war 25 years ago. ὑποκρίνεται, he acts a part, i. e. he plays an underhand part in prosecuting Ctes. while really aiming at me. εἶτα, then, thereupon, denotes sequence in thought or narration. προίσταται, puts in the foreground; not as a pretence or screen here, but as the real cause. οὐδαμοῦ: in § 251 Dem. boasts that Æsch. had never brought a single action against him personally. ἐτέρου: difference between ἔτερος and ἄλλος? The genit. is one of separation. ἐπιτιμίαν: if Ctes., in case of conviction, should be unable to pay the fine (τίμημα) of 50 talents, he would fall into ἀτιμία until the fine was discharged.
- § 16. καίτοι: a word of frequent occurrence. The part. τοι has generally an intensive or additive force; = and verily, and furthermore. πρὸς w. dat. = in addition to. ἀν...ἔχοι: potent. optat.; cf. G M T. 235; H. 872; Cu. § 517, Obs. 1; C. 636. ἀν λέγειν = either ἀν ἔλεγεν, one could be saying (but he does not), or, what seems more in harmony w. ἔχοι above, ἀν λέγοι, one might say (if he would). τὸν ἐξετασμὸν ποιεῖσθαι: spoken of the litigants, while of the judges the phrase τῶν πεπολιτευμένων ἐξέτασων ποιτήσειν is used in § 226. οὐ belongs to the whole sent. τὸ μὲν...ἀγωνίζεσθαι...ἐτέρφ δ΄...ζητεῖν, and implies the repetition of δίκαιον ἡν. ἐτέρφ... ὅτφ: for the sake of emphasis st. ἔτερον ὅτφ by inverse attraction. Cf. H. 1603; G. gr. § 153, N. 4; Cu. § 602; C. 554 (c).

§ 17. ἐπ' ἀληθείας οὐδεμίας, based upon, with regard for no truth. For similar use of ἐπί w. genit. cf. §§ 22, 226, 294. — ὑπὲρ τῆς ἐἰρήνης: the often referred to peace of Philocrates. Cf. Grote, Ch. LXXXIX. — τῆς πρεσβείας: the second embassy to Philip, for the purpose of receiving his oath to the peace agreed upon and sworn to by the Athenians. This embassy is known as ἡ παραπρεσβεία, and forms the theme of two orations by the rival orators. — ἴσως, in Attic usage generally means probably, likely. — κατ' ἐκείνους τοὺς χρόνους, throughout those times.

§§ 18-52. Examination of Charges made with Reference to THE NEGOTIATION OF THE PEACE OF PHILOCRATES (§§ 18-24), AND THE SECOND EMBASSY TO PHILIP (§§ 25-52). τοῦ...Φωκικοῦ...πολέμου: for an account of this war, sometimes called also the Sacred War, through wh. Philip obtained the long-coveted opportunity of intermeddling in the affairs of the Greeks, cf. Grote, Ch. LXXXVII.; Smith's Hist. of Greece, Ch. XLII. — συστάντος, having been organized. "συνιστάναι is to organize either for good or evil. The orator wishes to impute external agency, originating in Macedon or at Athens, as the prime cause of the Phocian outbreak." HOLMES. - où bì tuè: Dem. disclaims having had anything to do with stirring up this war. Wh. joins these words w. οὐτω διέκεισθε, as if the orator would deny that he had prejudiced the feelings or warped the judgment of his fellow-citizens against the Thebans. But this seems uncalled for, since this prejudice against the Thebans was of long standing and generally understood. For allusions to this feeling cf. Dem. Oratt. 1. 26; 3.8; 5.15; 14. 33; 20. 109. — τότε: the first public speech of Dem. (c. Androtion) was delivered in 355 B. C., and the first political speech (de Symmoriis) a year later; but the difficulties wh. terminated in the Phocian War commenced in 357. The student will notice that Dem. silently passes over the first of the four periods in wh. Æsch. (in the subjoined extracts) divides his career, and treats the second period, wh. is the one now under consideration, as irrelevant to the present suit. — σωθήναι: Athens, by reason of her hatred of Thebes and ancient friendship for the Phocians, though furnishing no active assistance, sympathized w. the Phocians. — καίπερ...ος ωντ:s: "This refers to the plunder of the Delphian temple; and we may notice w. what nice sense of decorum the orator speaks of the Phocians, who had been ancient allies of the Athenians, but whose conduct in plundering the temple of Delphi was condemned throughout the Grecian world." LARNED. - Θηβαίοις...παθοῦσιν, but that you would have been delighted at the Thebans suffering everything. For av w. infin. cf. GMT. 207; H. 964; Cu. §§ 575, 576; C. 658 a. — ols... έν Λεύκτροις: at the battle of Leuctra, 371 B. C., the Thebans, under Epaminondas, gained the victory over the Spartans, and established their supremacy (ἡγεμονία), wh. lasted until their overthrow

in the battle of Mantinea, 362 B. C. During this period they had not used with moderation the advantages of their position. In their arrogance they had deprived Orchomenos, Thespiæ, and Platæa of their aύτονομία, and invested the city of Oropus, an act that was especially distasteful to Athens. Diod. Sic. XV. 79, speaks of the "Leuctric insolence" of the Thebans. — Excel: not temporal, but sequential here, as indicating the next item in the enumeration of facts. — διειστήκει, plupf., to indicate the resulting state or condition, was in a state of faction. — oi photovers: sc. the Messenians, Arcadians, Argives, Sicyonians. — οἱ πρότερον... ἄρχοντες: the hated Harmosts that had been placed in command over several cities by Lysander immediately upon the close of the Pelopon. War. Cf. Xen. Hellen., III. 5. 13; Isocr. Panegyr., p. 36. — акрітов: promiscuous and interminable; а single word hardly renders it. Cf. Il., II. 796: the μῦθοι ἄκριτοι of Priam; id. III. 412: the άχεα άκριτα of Helen. - Diss. calls attention to the graceful structure of this last period. First the general statement, ή Π. διειστήκει; then the explanation and description by the parts introduced by καί; finally the summing up of the whole idea in stronger terms, άλλά τις, κ. τ. έ.

§ 19. χρήματα ἀναλίσκων, by lavishing money. Philip's skill in the use of bribes became proverbial. Cf. Horace Od., Bk. III., XVI. 13. By his conquests in Thrace he had obtained possession of the gold-unines of Crenides, wh. are said (cf. Bœckh, Publ. Econ. Athen., p. 10) to have yielded him an annual revenue of 1000 talents. — ἀὐτοὺς = ἀλλήλονς; cf. H. 686; G. gr. § 146, N. 3; Cu. § 473; C. 537 c. — ἐἰτ', then, denoting sequence. — ἐν οἰς, κ. τ. ἐ.: the sense is that by means of the errors and follies of others he was advancing his own interests. — κατά, against, with hostile intent. — ταλαιτωρούμενοι: deriv.? — τοῦ πολέμου: the Phocian War, wh. lasted about 10 years. — τότε...βαρεῖς: because the memory of their supremacy was still fresh. — νῦν...ἀτυχεῖς: in 335 B. c. Alexander razed Thebes to the ground and sold many of its inhabitants into slavery. Æsch., in alluding to the fate of this city, says in his Orat. c. Ctes., § 133: Θῆβαι δέ, Θῆβαι πύλις ἀστυγείτων, μεθ' ἡμέραν μίαν ἐκ μέσης τῆς Ἑλλάδος ἀνήρπασται.

§ 20. τί οδν, κ. τ. ξ.: Dionys. Halic., περὶ Ἰσαίου, § 13, remarks that no orator has made such frequent and forcible use of the rhetorical question as Dem. What then co-operated with him in ensnaring you as his almost willing dupes?— ἡ τῶν ἄλλων Ἑ.: the art. agrees w. the nom. implied in κακίαν and ἄγνοιαν. The—shall I call it baseness or ignorance of the rest of the Greeks? Cf. § 271 for a similar turn.— πόλεμον συνεχή: the entire period of hostilities from the capture of Amphipolis in 357 B. c. until the peace of Philocrates, 346 B. c.—σώμασιν, men, troops.—διά ταῦτ': Dem., in attempting to free himself from the responsibility of bringing about this peace, skilfully avoids incurring the ill-feeling of the judges and the people,

by throwing the blame upon the circumstances and the state of public affairs existing at the time, rather than upon the people themselves. But, not satisfied with this, he adds very adroitly, that it was not the peace after all, but the corruption of the men engaged in its negotiation, that was the cause of the present troubles.— iv airî: not during it, but in relation to it, i. e. in the transactions connected w. the peace.— dv...eferály...eiphore: cf. GMT. 444; H. 898; Cu. § 545; C. 631.

§ 21. ἀκριβολογοῦμαι καὶ διεξέρχομαι, subtilius persequor et commemoro, V.; weighing and sifting, Lord B.; faithful and exact detail of this whole transaction, Leland. This might be added to the instances of rhetorical pleonasm enumerated in note on § 6. With respect to these pleonasms Diss. remarks the simplicity of the Greek as compared w. the elaborate ornateness of Cicero, who not only uses such amplifications more frequently, but often joins words employed figuratively to those used in a literal sense. — et... δοκοίη...ἐστι: a mixed cond. sent. Is this combination of moods common? Cf. G M T. 500; H. 901; Cu. § 549; C. 634. — τὰ μάλιστα: adverb. accus., modifying ἀδίκημα είναι; the sense is supposing the wrong to be ever so great. - 'Aριστόδημος: a celebrated actor who was sent by the Athenians as envoy to Philip, by whom he was greatly esteemed, to treat for the release of Athen, prisoners of war, who had been captured at the taking of Olynthus. Upon his return, Aristodemus reported to the Assembly the friendly feeling of Philip towards the Athenians, and his desire to enter into an alliance w. them. — τούτου, sc. Æsch.; cf. οὖτος, § 20. The opposite party in a suit is generally referred to by this demonstrative. - 'Ayvoúrios: Hagnus was the name of the deme to wh. Philocrates belonged. — οὐδ' ἄν...ψευδόpevos, not even though you should burst with lying, Kenn. The allusion is to the violent tones of Æsch., wh. Dem. often ridicules. — Εσβουλος: one of the foremost politicians of this period, a friend of Æsch. and of the Macedonian party. His financial policy, particularly in leading the state to set apart large sums for the Theoric Fund (cf. note § 55), contributed not a little towards rendering the state bankrupt and demoralizing the people. — Κηφισοφών: mentioned in the psephisma, § 29, as one of the envoys sent to Philip; of the deme Rhamnus; probably the same person who is mentioned by Æsch. de F. L., § 73, as a Paranian and one of the friends of Chares. Cf. A. Schaefer, Dem. und seine Zeit, II. p. 182. - eyà &' où&v οίδαμοῦ: this is a flat contradiction of the statement of Æsch. in the subjoined extract. Dem. in his speech de F. L., §§ 15-18, denies that he was in favor of the peace on the terms proposed by Philocrates. On this disputed point we may adopt the view of Grote (Ch. LXXXIX.) as being the one probably most correct: sc. that Dem. supported the proposal of Philocrates for peace and alliance w. Philip, except that special clause wh.

excluded the Phocians; that this clause was subsequently repudiated by the Assembly, but, when the treaty was sworn to, the Phocians, in violation of this action of the Assembly, were tacitly and practically excluded through the misrepresentations and false promises of Æsch. and his party (wh. are referred to in § 35 of our oration), and that it was against this feature of the treaty that Dem. protested, though not until it was too late. The statement then of Dem. before us is not absolutely, but only relatively true. That he should have been at this time in favor of a peace on almost any terms seems not so strange when we remember the state of the Athenian mind in this period: "repugnance to military cost and effort, sickness and shame at their past war with Philip, alarm from the prodigious success of his arms, and pressing anxiety to recover the captives taken at Olynthus." Grote. — "It was the hopelessness," says Niebuhr, "of expecting aid from the other states that justified Dem. in being a party to the peace of Philocrates."

§ 22. ἐπ'...άληθείας: cf. § 17. — ἄρα, for sooth; inferential particle often w. a tinge of irony, as here. — προς τῷ... γεγενήσθαι, in addition to having become. For πρός w. dat. cf. § 16. — alries, the guilty cause. The charge made by Æsch. was twofold: (1) Dem. was the author of the peace; (2) he concluded it apart from the confederacy of the allies. — Kal, also: κεκωλυκώς είην: why the optat.? G M T. 669. 2; H. 932; Cu. § 528; C. 643. Why this form of the optat.? - κοινοῦ συνεδρίου, a general synod, wh. met at Athens and was formed of the delegates of the new Athenian confederacy that had been constituted soon after the Peloponn. War. Cf. Grote, Ch. LXXVII.; Smith, Ch. XXXIX. - (17 3: another instance of aposiopesis; cf. note § 3. — ἔστιν ὅπου σὰ παρῶν...ὁρῶν...ἡγανάκτησας, is there an occasion where you being present seeing me...expressed your indignation. - παρελθών, lit. passing along or by (the audience), i. e. coming forward to the tribune or platform from wh. in ancient assemblies (as nowadays in the French and German parliaments) the speaker was wont to address the meeting.

§ 23. τὸ κωλῦσαι: the use of the art. w. the infin. here and in τὸ σιγῆσαι gives emphasis to the contrasted notions of these verbs, while the use of the aor., to indicate a single definite act, is in strong contrast to the pres. in βοᾶν, διαμαρτύρεσθαι, δηλοῦν. — ἐγὼ Φιλίππω: such juxtapositions for the sake of emphasis are frequent in Dem.; cf. §§ 255, 271. — σοι: observe its emphatic position. In the points just commented upon we have an illustration of the remarkable skill displayed by Dem. in the structure of his sentences. — τότε: after the fall of Olynthus, 347 в. с., embassies had been sent out by Athens to several of the Greek states in order to form a common league against Philip. Both orators confess that these embassies

were fruitless. Cf. Esch. de F. L., § 79. Esch. charges his rival w. precipitating the negotiations of the peace so as to prevent the allies and confederates of Athens from participating in the treaty. The statements of the two orators upon this point are hopelessly conflicting. Professor Tyler adopts the conclusion of Grote, that not all the envoys had yet returned, but some were still absent when the peace was concluded. A. Schaef., II. 200 ff. believes that all had returned, but that the states to which embassies had been sent, having declined to join Athens in a league against Philip, and being at peace with him, had of course no interest in the treaty now under consideration. However these points under dispute may be decided, there seems no doubt that the sentiments of all had been thoroughly tested ($\pi aures \xi \xi \lambda \eta \lambda \epsilon \gamma \mu \ell \nu \omega \iota$), and were fully understood at Athens.

§ 24. xwpls... 4 evolerat: "Dem. not merely refutes, but makes the refutation an occasion of attack. We have already had examples in §§ 10, 11." LARNED. — εί παρακαλείτε... ἐπέμπετε...διεπράττεσθε : cf. H. 893 ; G M T. 402; Cu. § 536; C. 631. - Εὐρυβάτου: an Ephesian who was sent by Crossus into the Peloponnesus with money to raise mercenaries, and deserted to Cyrus, his rival. This name became proverbial for treachery and knavishness; thence is derived the verb εύρυβατεύεσθαι. — τί γάρ και β., for with what desire even. — ἐν τούτφ τῷ καίρφ, at this juncture, i. e. while the Athenians were considering the terms of a peace w. Philip, the attempt to unite the Greek states against him having been abandoned. - araou, i. e. to all whom the Athenians had asked to unite against Philip. — άλλ'...έβουλεύεσθε: a rhetorical syllogism whose conclusion is probable. For similar dilemmas cf. §§ 124, 125, 139, 196, 217. — οὄκουν: some MSS. read οὐκοῦν; what is the difference? - if apxis: the original peace of Philocrates is by this designation distinguished from the peace of Demades made after Chæronea. — οὖτε...οὖδ'...οὖτε: οὐδὲ is subordinate and emphatic, οὔτε... οὄτε being co-ordinate, neither...nor even...nor. It will be noticed how with the last of $\tau \epsilon$ the orator adds an inference from the preceding, just as at the close of § 23 with οδθ' οδτος ψηιές, κ. τ. έ. — ων...δν: for this partic. constr. cf. H. 981; Cu. §§ 590, 593; G. gr. § 280; C. 677.

§§ 25-41. PROCEEDINGS CONNECTED WITH THE RATIFICATION OF THE PEACE, AND ITS IMMEDIATE RESULTS. — και γὰρ: not elliptical here, but και in the sense of also, i. e. also from these affairs, just as from those above rehearsed. — ἔγραψα βουλεύων, as senator moved a resolution. — τὴν ταχίστην: the importance of this haste is manifest. This motion was made by Dem. on the 3d of Munychion (April 29), some 7 days after Antipater as representative of Philip had taken the oath fr. the Athenians. — ἀν...πυνθάνωνται: st. πυνθάνουντο, as it is more significant to give the words of the decree in a direct form. — ἀπολαμβάνειν: what is the force of ἀπό here? Cf. ἀποδοῦναι in § 26.

§ 26. τί...ἡδύνατο, quod hoc sibi volebat? Diss. What was the intent of this (sc. my resolution)?— Φιλίππο μέν...ὑμῖν δὲ: the student will not fail to notice the balanced structure of this sentence. — ἀφ' ἡs...ἡμέρας = ἀπὸ τῆς ἡμέρας ἢ. Cf. H. 995; Cu. § 597. 3; G. gr. § 154; C. 554. — τοῦτο: alludes to what? Reiske says to ὡς πλεῖστον...τῶν ὄρκων; but this interval of time between the oaths had itself for its ulterior aim the cessation from preparations for war on the part of the Athenians. With W., therefore, we make τοῦτο refer to πάσας ἐξελύσατε, κ. τ. ἐ. — ἐκ παντὸς τοῦ χρόνου: ἐκ w. genit. expresses time from its first beginning, including the whole extent of the period until the end. Lit. from all the time, i. e. from first to last. Cf. § 203.— ὅσα τῆς πόλεως, whatever possessions of the city; referring particularly to Philip's conquests in Thrace of places in alliance w. Athens. — προλάβοι: cf. H. 917; Cu. § 555; G M T. 532; C. 641. The action in the partic. νομίζων is repeated or continued, i. e. in each case or all the while supposing.

§ 27. ἐν οἰς ἀν ἢ: cf. note on ἀν πυνθάνωνται above. — ἰν΄...γίγνοινθ΄: past purpose after γράφω an historic present; cf. H. 828; G M T. 33; Cu. § 487; C. 609. — διέσυρε, ridiculed. The corresponding passage in Æsch. (§ 82) shows an intentional perversion of these names: as, Μυρτισκην st. Μυρτηνόν; Γανίδα, wh. is simply a play upon the sound of Γάνος; Σέρριον is mentioned by Herod. VII. 59, and by Dem. Phil., III. 16; Harpocration in his Lex. mentions Μυρτανόν and Ἑργίσκη. — ούτω, under these circumstances. — τοὺς ἐπικαίρους, the favorably located ones; alluding to the importance of these places in a military point of view, since they were situated in the vicinity of the Thracian Chersonesus, wh. belonged to the Athenians. — πολλών χρημάτων: cf. note § 19.

§ 28. είτα, then or thereupon, to indicate sequence of thought. — ούχὶ λέγε...ἀναγιγνώσκει, he does not cite, nor does he read. The distinction between these verbs as indicated in our translation is not always maintained in the orators. Below, e. g. λέγε is used in the sense of read or cause to be read, and is addressed to the γραμματεύς or clerk of the Archons. — προσάγειν, to introduce. "Foreign ambassadors were introduced to an audience with the people by a resolution of the Senate (cf. Æsch. de F. L., § 58). Demosthenes as Senator moved that Philip's envoys should be introduced to the people for the purpose of discussing the conditions of the proposed peace." Wh. — τοῦτό μου διαβάλλει, with this he taunts me. For this genit. cf. H. 751; Cu. § 424. 8; G. gr. § 177; C. 699. Cf. § 299: τὸν τειχισμὸν δν σύ μου διέσυρες. — μὴ: this negat. introduces the whole question and expects the answer no, but its special force falls upon the nearest verb, προσάγειν, to propose not to introduce, etc. — διαλεχθώσιν: the subj. st. optat., for the sake of vividness of narration. Cf. H. 881 a; G. M. T. 321;

Cu. §§ 531. 1; 532, Obs.; C. 653. — θέαν: this was the so-called προεδρία, a distinction conferred upon the guests of the state by resolution of the Senate. — τον άρχιτέκτονα, the lessee of the theatre, called also θεατρώνης, θεατροπώληs, who paid a certain rent to the state, kept the buildings in repair, and received the entrance fees. — έν τοῦν δυοῦν ὁβολοῦν, in the twoobol seats, i. e. the seats of the common people, for which two obols were paid. Cf. Beeckh. Publ. Econ. Athen., p. 304. The price is put for the place, and the expression seems to be colloquial; so of $l\chi\theta\dot{\nu}\epsilon s = the$ fishmarket, τὰ βίβλια = the book-market. Some Editt. prefer to take ἐν w. the dat. as expressing means, i. e. by the payment of two obols. - ukpd: this word is not found in the original reading of Σ , and is therefore omitted by · the Editt. of our text. In retaining it w. the other MSS. I am particularly influenced by the remark of V. that the word is necessary to express the antithesis to τὰ δλα. The orator means this: to exercise care over such small matters as the expenditure of a few obols or the bestowal of some attention upon the guests of the state, this, as compared w. guarding the general interests (τὰ δλα) of the state, is not worth the mention.

§ 29. ΨΗΦΙΣΜΑ: there are in all 35 of these documents referred to in the course of the oration, of wh. 28 purport to be given in full and 7 are mentioned only by name. The fact that in most of the speeches of the Attic orators the documents are omitted, their names merely being given, has of itself awakened suspicion concerning the genuineness of those contained in this oration. It is sufficient for the practical purpose of the student to know that the majority of modern critics regard these documents as spurious. The internal evidence for this opinion will be given in the case of a few. Those who desire to weigh the arguments pro and con upon this long-disputed question, are referred to Professor Champlin's summary in an Appendix to his edition of this oration; to the paper of Professor W. W. Goodwin on The Chronology of some of the Events mentioned in Dem. on the Crown, in the "Transactions of the Amer. Philol. Assoc., 1871, 1872"; to Droysen in Museum Rhenanum, II., 1845; to Böhnecke's oursγωγή ψηφωμάτων in Vol. II. of his Untersuchungen, Berlin, 1843; to Væmel's 5 treatises, published in 1841-1845; to Bæckh's de Archontibus Pseudonymis; and to Westermann's Untersuchungen über die in die Attischen Redner eingelegten Urkunden. A fresh argument against the genuineness of these documents, based upon the enumeration of the $\sigma \tau i \chi o i$ or lines in the MSS., is given by the Editor in the "Proceedings of the Amer. Philol. Assoc. for 1874-1875." The inconsistencies of the following document are these: Μνησιφίλου: this decree was passed in 347 B. C., the year before the peace, and Themistocles was archon for that year. — ἐκατομβαιῶνως: from Æsch. de F. L., § 92, we learn that it was passed on the 3d of Munychion.

- Πανδιονίδος: acc. to Æsch. de F. L., § 82, Dem. was the πρόεδρος or president for the day. But acc. to Schöm. (Greek Antiq., p. 399) the proedri were chosen by the emigration of the Prytanes (for explanation of these terms cf. Dict. Antiq.) from the nine tribes which were not in the prytany; hence, if Dem. was proëdrus, the tribe of Pandionis to which he belonged could not have been in the prytany at this time. — Sebóx bu, be it moved or resolved. — $\tau \hat{\varphi} \delta \hat{\eta} \mu \varphi$: from Dem. de F. L., § 154, we learn that the $\delta \hat{\eta} \mu \varphi$ had given the βουλή absolute power to pass decrees for the time being without this sanction; consequently the $\delta \hat{\eta} \mu os$ had nothing to do w. this decree. - πρώτη: Dem. de F. L., § 15, says: είς την ύστεραίαν έν ή την είρηνην έδει κυροῦσθαι; and Æsch. de F. L., § 61, mentions the 18th and 19th of Elaphebolion as the days of the Assembly; and Dem., l. c. § 57, says, the peace was adopted on the 19th (the second day of the Assembly). - we've: the number was ten. Cf. Æsch. de F. L., § 97. — ὑπες βολην, delay; not so used in classical Greek. - Soûvas: the Athenians had already given their oath. Cf. §§ 25, 26. — Εύβουλος, κ. τ. ξ.: Eubulus and Æsch. are well known, but the other names are probably fictitious, being found nowhere else except in the spurious γραφή, § 55, where Kη. and Kλ. figure as witnesses. In Dem. de F. L., § 229, the names of 4 of these envoys are given: Φιλοκράτης, Αίσχίνης, Φρύνων, Δημοσθένης.

§ 30. γράψαντος... ζητοῦντος, although I had proposed...and was seeking. The student will observe the difference of time expressed by these partice. χρηστοl: ironical; cf. §§ 89, 318. — τρεῖς δλους μήνας: this is the whole time of the absence of the envoys. They took the tedious land route from Oreus to Macedonia, were 23 days on the way, and remained 27 days at Pella awaiting the return of Philip fr. Thrace. Cf. Dem. de F. L., § 155. - LEDV: accus. absol.; cf. H. 973; Cu. § 586; G. gr. § 278. 2; C. 675 d. - τριών ή τεττάρων: W. states that in this time one could go by water from Pella to any point of the Hellespont, and that in a direct line the distance was no greater than fr. Athens to Ephesus, to accomplish which three days were allowed. — $\pi \alpha \rho \delta \nu \tau \omega \nu \dot{\eta} \mu \hat{\omega} \nu = \epsilon l \dot{\eta} \mu \epsilon \hat{\iota} s \pi \alpha \rho \hat{\eta} \mu \epsilon \nu$; cf. H. 971 b; G M T. 841; Cu. § 584; C. 635. If we had been present, i. e. we, the Athenians, represented by the envoys. — dv...elxe: the impf. to indicate that Philip was still holding the places. Critics call attention to the skill of the orator in stating the same fact from several points of view. This decree, e. g., is considered w. reference to (1) its cause; (2) the end in view; (3) the result that followed its neglect; (4) the result that would have followed from its observance.

§ 31. τὸ μὲν...πρῶτον: observe that the antithesis is found in ἔτερον δ' below, and that within the compass of this sentence there is a subordinate antithesis between κλέμμα μὲν and δωροδύκημα δὲ. — δωροδόκημα, piece of

venality. L. and S. give only the concrete meaning bribe. Cf. κακούργημα = piece of villany. — τῶν ἀδίκων τούτων ἀνθρώπων: the spondaic rhythm of this sentence adds to its weight. — και τότε και νῦν και ἀεί ὁμολογῶ, κ. τ. ἐ, I avow that I not only then was, but now am, and ever shall be, at war and at variance. — εὐθὺς ἐφέξης, directly next in order; modifying the idea of κακούργημα, i. e. that wh. occurred immediately after the δωροδόκημα mentioned above.

§ 32. ἀπίωμεν: this is the reading of Σ and other MSS. of the better class. By the use of the first person in distinction fr. αὐτῶν, wh. refers to Æsch. and his party, the orator intimates that while he was a member of the embassy he was not implicated in the guilt of this delay. For the use of the subj. after ώνειται histor. pres. cf. H. 881 a; GMT. 318; Cu. § 531 a, b; C. 649, 650. V. and W. read απιμεν, wh. is found in Bekk. Anecd. p. 129; this is then taken as a future, cf. H. 885; GMT. 339; Cu. §§ 500, 553; C. 624 b. — ποιήσαιτο: the optat. is regular after histor. pres. (ώνεῖται). — ἀπαγγειλάντων ἡμῶν = εἰ ἡμεῖς ἀπηγγείλαμεν; the indic. to denote that the condition is assumed as real. — μέλλει... παρασκευάζε-Tau: the pres. indic. states the fact in the direct narration. Greek forms in the indirect narration. — History: cf. L. and S. II. 2. πρότερον: after Philip had overrun Thessaly, he attempted, in the summer of 352 B. C., to effect a union with the Thebans against the Phocians; but he was unexpectedly frustrated by the Athenians, who sent an expedition under Nausicles to guard the pass of Thermopylæ. Cf. Grote, Ch. LXXXVII. - τον τόπον, the region, i. e. the pass. The comm. reading is πορθμόν, wh. is not only contrary to Σ , but also erroneous in sense, since Philip's army was almost wholly a land force, and it was the land passage that was to be barred to his entrance.

§ 33. ούτω: join w. φόβω και πολλη άγωνια, was in so great fear and anxiety that. In like manner πολός, though expressed but once, is understood with two subst. in § 209: ναῦς και πολλούς ἴππους; in Lysias 30. 26: χρήματα και πολλάς εἰσφοράς. W.—και: strongly concessive, even though.—τοῦ... ἀπολέσθαι: what kind of time is indicated by the aor. infin.? Cf. GMT. 96; H. 851; Cu. § 495 b, Obs.; C. 660.—βοηθεῖν, sc. τοῖς Φωκεῦσυν, wh. is retained by V. from the reading of Σ, but other Editt. omit as superfluous.—μισθοῦται: what is the distinction between the indic. and the infin. after ἄστε? Cf. GMT. 582; H. 927; Cu. § 565; C. 671 d.—τὸν...τουτονί: the demonstr. force of the ι borders upon contempt, like the Lat. iste. This despicable fellow here present.

§ 34. μεμνήσθαι, sc. $\dot{\nu}\mu\hat{a}s$; a similar omission of the subj. of the infin. is found in §§ 17, 229. — μὴ κατηγορήσαντος μηδὲν = εἰ μὴ κατηγόρησεν μηδὲν; cf. note § 30. — ἔτερον, in the sense of ἀλλότριον = irrelevant. Cf.

έτερος ὁ λόγος οὖτος, § 44. — πάσαις: in the sense of παντοίαις. — alriaus και βλασφημίαις, charges and calumnies = calumnious charges. Cf. alrias και διαβολὰς, § 7. — ἄμα, at the same time; with the accusations contained in the indictment. Where previously has Dem. cast upon his opponent the blame of departing from the actual points at issue?

§ 35. παρά, from, st. ὑπό, to indicate an idea of source. — δι' οὖs = propter quæ verba, denoting cause; δι' ὧν = quibus verbis, denoting instrument. — ὡς οὐ δεῖ: the direct form of narration to give vividness. — ἔτται...ἐὰν ἔχηθ': cf. H. 898? G M T. 444; Cu. § 545; C. 631. — οἶς μὲν: the Phocians; οἷς δὲ: the Thebans. — οὐ belongs to the entire sentence; cf. § 17. — μάλα σεμνῶς ὀνομάζων, "phrasing it pompously enough." — τὸ ταὐτὰ συμφέρειν, identity of interests. — τῆς ἀναλγησίας καὶ τῆς βαρύτητος, stupore et molestia. V. The stolid insensibility of the Bæotian character gave rise to the proverbial βοιωτία ὕς; cf. οἱ ἀναίσθητοι Θηβαῖοι, § 43. Wh. renders βαρύτητος by overbearing insolence; Jacobs, by Schwerfülliykeit. Oppressiveness is the rendering of Holmes.

§ 36. ὑποῦσαν = lurking. The ill-feeling was chronic and ready to burst out into an open rupture. Cf. § 18: Δν έφησθηναι, κ. τ. έ. — ούκ είς μακράν, lit. not unto long (after); i. e. not at a point of time long subsequent to what has gone before. The prep. els marks the terminus w. reference to wh. the action is considered. In § 151 is a similar use. course of events was as follows: On the 13th of Scirophorion the envoys returned from Philip; on the 16th they made their report to the Assembly; on the 27th came the news that Phocis had fallen into the hands of Philip. The Phocian towns, 22 in number, were razed; the people were deprived of their arms, excluded fr. the Amphictyonic council, and condemned to pay an annual tribute of 50 talents into the treasury of the Delphic temple, until they had restored what had been taken from the god. — buas 8. ... σκευαγωγείν: upon receiving the intelligence of the destruction of the Phocian towns, the Athenians, fearing a sudden attack from Philip, resolved to summon the rural population to bring their loose effects (σκεύη) and their wives and children within the shelter of the walls, and to put the Peiræus and the outposts of the city in a state of defence. — ἀπέχθειαν τὴν πρὸς Onβalous, the hostility on the part of the Thebans fell to the lot of the city. άπέχθειαν w. πρός occurs above in the subjective sense (our hosti'ity towards them), here in the objective sense (their hostility towards us) as regards the Athenians. $\pi \rho \delta s$ w. the genit. would be usual to express the idea of on the part of, but the accus. implies motion or activity, and indicates that Athens had to place herself in an attitude of defence against Thebes. For a similar use of $\pi \rho \delta s$ w. accus. cf. Dem. de F. L., § 85: $\psi \mu \hat{\nu} \nu \tau \gamma \nu \epsilon \chi \theta \rho \alpha \nu \tau \gamma \nu \pi \rho \delta s$ $\Theta \eta \beta a lous \mu \epsilon l \zeta \omega \Phi \iota \lambda l \pi \pi \omega \delta \epsilon \tau \dot{\eta} \nu \chi \dot{\alpha} \rho \iota \nu \pi \epsilon \pi o l \eta \kappa \epsilon \nu$. We are not to understand that the ill-will of the Thebans against Athens now first arose, for Athens had favored the Phocians all along, but that it was increased at this time; how, the orator tells us in his speech de F. L., § 85: "While Philip had determined from the first to favor the Thebans, Æsch., by reporting the contrary and by showing that you were plainly not on the side of the Thebans, augmented their enmity against you and their gratitude to Philip."

§§ 37, 38. ΨΗΦΙΣΜΑ: the genuineness of this decree is at once placed in doubt by the name of the archon and the date. Mnesiphilus is nowhere mentioned among the archons. μαιμακτηριώνος δεκάτη άπιόντος, the 21st of Mæmacterion, is nearly 5 months after the time (the 27th of Scirophorion, cf. note § 36) that the intelligence of the destruction of Phocis caused so much alarm at Athens. It seems incredible that the Athenians should have waited so long to take the precautionary measures of this decree. Furthermore the contents do not agree with the statement of Dem. de F. L., §§ 125, 126 : καὶ παίδας καὶ γυναίκας έκ τῶν ἀγρῶν κατακομίζειν ἐψηφίζεσθε καὶ τὰ φρούρια ἐπισκευάζειν καὶ τὸν Πειραιᾶ τειχίζειν καὶ τὰ Ἡράκλεια ἐν ἄστει θύεω. — συγκλήτου έκκλησίας, in the Assembly convened. — ύπο στρατηγών και πρυτάνεων, και βουλής γνώμη: most Editt. place a comma after στρατηγών and none after πρυτάνεων; the punctuation here adopted is that of V., who believes that an extra Assembly could be convened by the generals only through the agency of the prytanes, and cites in support of his view Thuc. IV. 118. The καὶ before βουλη̂s seems superfluous and is excluded by Dind. — παρευρέσει: we should expect προφάσει. The word is, if not an error, at least in this sense a barbarism. — κοιταΐον γίγνεσθαι: "Greek of a later age, used twice by Polybius and once by Plutarch. The Greek of the period would substitute κοιμασθαι. ἀπόκοιτος is classical, Æsch. p. 45, 1, 2; but ἀποκοιτεῖν (infin.) and ἀφημερεύειν are both ἄπαξ λεγόμενα. The great number of unclassical words in these documents is alone sufficient to condemn them as spurious." Tyler. — δσοι μή... άποτεταγμένοι, as many as have not been detailed for the garrisons. For the use of the indic. and the negat. $\mu \dot{\eta}$ cf. H. 913, 914; G M T. 534 and 518; C. 651, 686 b. — ἐπικρινέτω δ...στρατηγός: acc. to Droysen the assignment of such a duty to any of the generals is contrary to all that is known of Athenian jurisprudence. — & ent the Sloukhoews, the general of the administration. Acc. to Beeckh (Publ. Econ. Athen., p. 247) this officer had certain judicial and administrative duties connected with the army. In § 115 he is charged with the duty of paying the soldiers. — do': how different from doa? Its strong ironical force here must not be overlooked. — The emphatic words ταύταις and μισθωτός stand first and last in the sentence.

§ 39. EIIIZTOAH: however well the haughty tone of this epistle seems to harmonize with the character of Philip, there can be no doubt of

its spuriousness as soon as we notice its contradictions to what we know of the circumstances connected w. the conquest of Phocis. Notice (1) the contradiction between the intent and meaning of the letter as quoted in § 40, and its actual tenor. (2) Directly contrary to the statement of the letter, Diod. Sic. 16. 59, says: οι δὲ Φωκεῖς συντριβέντες ταῖς έλπισω παρέδωκαν έαυτούς τῷ Φιλίππφ · ὁ δὲ βασιλεύς άνευ μάχης άνελπίστως καταλύσας τον Ιερον πόλεμον. Similar is the testimony of Dem. de F. L., § 61: μηδεμίαν των πόλεων των έν Φωκεύσιν άλωναι πολιορκία μηδ' έκ προσβολής κατά κράτος. (3) In the genuine letter it seems probable that Philip gave some reasons to justify his proceedings against the Phocians. — xalpew, greeting; the usual form of salutation. — ἐαυτοὺς = ἡμᾶς αὐτούς; cf. H. 686a; Cu. § 471, Obs. c; G. gr. § 146, N. 2; C. 539 c, d. — Toîs Shois, altogether. So τοις δλοις σφαλήναι = to be altogether ruined. - μέτριον ποιείν, to act with moderation or fairness. Diss. regards the expression as a euphemism for male agitis; Holmes makes it a meiosis for you seem to do anything but what is fair. - Spoles, in like manner, as though the peace had not been concluded; almost equivalent to $\delta\mu\omega s = nevertheless$. For a similar sense cf. § 110. — ἔξω τοῦ ἐφθακέναι άδικοῦντες, beyond that of being the aggressors in doing wrong.

§ 40. akovere: indic., as would be expected after the reading of a document; cf. §§ 121, 158. The imperat. would naturally be used when a document is to follow. — πρός τους έαυτου συμμάχους: the allies referred to are the Thebans and Thessalians; the phrase is to be joined directly to δηλος και διορίζεται, as is indicated by the punctuation in our text. Benseler, Hiatus, p. 94, says that fr. the repetition of the prep. πρόs it may be inferred that the clause $\dot{\epsilon}\nu...\dot{\epsilon}\pi\iota\sigma\tau\circ\lambda\hat{\eta}$ is to be taken as a parenthesis. Diss. and others understand συμμάχους as explanatory of ὑμᾶς; but why then πρός, and what is the sense? It seems probable that Philip had acquainted his allies w. his correspondence w. the Athenians, and that from the genuine letter sent by Philip at this time they could more readily discern the sentiment expressed in ωστ' εί περ...εμοί δε πιστεύσετε, than we can fr. this counterfeit document. — ἐκ τούτων ຜχετο ἐκείνους λαβών, by these means he hurried them along with him: of x omai τ : $\lambda a \beta \dot{\omega} v = I$ am off with something, a frequent combination denoting an irresistible and sudden carrying away. Animos illorum rapuit. Bremi. — εls το ... προοράν τών μετά ταῦτα, κ. τ. ξ., so far that they did not even foresee nor become aware of any of the consequences. els expresses the point to wh. he had carried them, and w. 70 and the infin. is nearly equivalent to ωστε of result. — έασαι: notice the striking contrast between the use of the aor. and of the pres. in αἰσθάνεσθαι and προοράν. — ὑΦ' ἐαυτῷ: the dat. denotes the state of subjection; in § 39 the acc. υφ' έαυτους denotes the process of subjugation. — οι ταλαίπωροι, sc.

 $\Theta\eta\beta\alpha\hat{i}o\iota$. So read Z., Bekk., Dind., following Σ ; all other MSS. and Editt. have $\Theta\eta\beta\alpha\hat{i}o\iota$ either before or after κέχρηνται. The reference is primarily to the condition of the Thebans after the destruction of their city in 335 B. o. As to the omission of the name, it is argued, on the one hand, that to express it would exclude any allusion to the Thessalians, who, though not so badly off as the Thebans, were after all not wholly out of the mind of Dem. as having suffered injury fr. their connection w. Philip; cf. Phil., II. § 22; III. § 26. On the other hand, it is argued that the omission of $\Theta\eta\beta\alpha\hat{i}o\iota$ fr. Σ must be accidental, since the orator proceeds in the next paragraph to describe just their condition.

§ 41. S & Taitys The wisters, K. T. E., and his co-operator and helpmate $(a\dot{v}\tau\hat{\varphi})$ depends on $\sigma\dot{v}v$ in composition) in winning this confidence, sc. in Philip on the part of the Thebans and Thessalians. - devakious: a word taken from the ordinary speech of the people and frequently used by Aristophanes, derived fr. $\phi \in \alpha \xi = quack$, impostor. — $\delta \in \omega$, rehearsing; cf. note on έτραγώδει, § 13. — ἀπάντων: differs fr. πάντων in summing up and combining the preceding particulars in one entirety; it may be rendered by of all together. - Kal...Kal...Kal...Kal...alrios; the energy and compactness of such sentences as this justify the praise of Quint., X., Ch. I., § 76: "so tense, as it were, with nerves, so free from anything superfluous." - Silvo often introduces an ironical sentence, for you forsooth grieve, etc. - Entousny: after the destruction of Thebes, Alex. demanded the surrender of the principal anti-Macedonian orators, among whom Demosthenes, Lycurgus, and Hyperides were the chief ones. Acc. to Diod. 17. 15, there were ten of them; but Arrian, Anab. I. 10, mentions only nine. For further information cf. A. Schaef., III. p. 127.

§ 42. άλλα γὰρ = Lat. at enim. The ellipsis is something like this: but (enough of this now) for; cf. § 211.— ἐμπέπτωκα: as if unintentionally.— αὐτίκα, presently, i. e. in the immediate future.— ἐπάνεμι δη... ώς, κ. τ. ἐ., I will return accordingly...that, etc. δη calls attention to something just stated. The statement introduced by ώs is a renewal of the proposition made in § 20, and the narration is resumed fr. § 36.— γὰρ: epexegetical, to introduce the promised proofs; cf. the beginning of § 169.

§ 43. οἱ κατάπτυστοι Θετταλοὶ: the Thessalians were especially despised and hated by the rest of the Greeks. Diss. quotes the following epithets as applied to them: στάσεως μεστοί, άπιστοι, διπλοῖ καὶ ποικίλοι. — ἀναίσθητοι: cf. note § 35. — πάντ', all in all; cf. Thuc. VIII. 95: Εθβοια γὰρ αὐτοῖς πάντα ἦν. — οὐδὲ... ἤκουον, εἰ... βούλοιτο: a mixed condit. sent., w. the apodosis in the indic. st. optat. w. ἄν to denote the actual fact, and in the imperf. to indicate that this fact was habitual or customary. — ὑφορώμενοι = suspicantes. — οὐ γὰρ ἦν δ τι ἀν ἐποιεῦτε, for there was nothing

that you could have done. οὐκ ἐστι ὅστις is more frequently found than οὐδείς ἐστω ὅστις in general negations. Cf. Eurip. Mcdea, 1306; id. Phæn., 597; Æsch. Choeph., 170. For the indic. w. ὧν cf. G M T. 243, 244; H. 903; Cu. § 544, Obs. 3; C. 631 b, 636. — καλ...δὲ: in this combination of conjunctions και generally expresses the comparative idea, also, as well as. — ζγον τὴν εἰρήνην: Dind., V., and other Editt. read ἄσμενοι και after this expression. V. claims that this addition is forcible, as making the folly of the Greeks all the more patent. — αὐτοὶ τρόπον...πολεμούμενοι, although they themselves were in a certain manner the object of his varlike operations for a long time. A similar concessive force of the partic. is found in παρών, § 383, 117; ἔχων, εἰδώς, § 142; κρατοῦντι, § 146. — ἐκ πολλοῦ: ἐκ indicates the point from which the danger began.

§ 44. γάρ: epexegetical, to explain τρόπον τινά πολεμούμενοι. — περιών, marching and countermarching. - 'Ιλλυρίους καλ Τριβάλλους: the Illyrians were subdued by Philip, acc. to Diod. XVI. 69, in 345 B. C. The invasion of the Triballi is brought by Justin, 1X. 3, in connection with the Scythian expedition in 339 B. C. The whole period, accordingly, between the conclusion of the peace and the renewal of hostilities is referred to. τινάς...τών Έλλήνων: during this period Philip supported Messenia and Argos against Sparta, seized the colonies of Elis in Epirus, placed Macedonian garrisons under Cleitarchus and Philistides in Oreus and Eretria, occupied the Thracian Chersonesus, and threatened the Athenian possessions on the Hellespont. — $\tau\hat{\omega}\nu$ & κ $\tau\hat{\omega}\nu$ $\pi\delta\lambda\epsilon\omega\nu$ = $\tau\hat{\omega}\nu$ & ν $\tau\hat{\omega}$? κ $\pi\delta\lambda\epsilon\sigma\nu$ & κ aυτων. This form of Brachylogy is frequent. K. § 300. 4, calls it attraction Cf. Xen. Anab., I. 1. 5: δστις δ' άφικνοῖτο τῶν παρά of the preposition. $\beta a \sigma \iota \lambda \dot{\epsilon} \omega s = \tau \hat{\omega} \nu \pi a \rho \hat{a} \beta a \sigma \iota \lambda \dot{\epsilon} \hat{\iota} \delta \nu \tau \omega \nu \pi a \rho^{\prime} a \dot{\nu} \tau o \hat{\iota} \hat{a} \phi \iota \kappa \nu o \hat{\iota} \tau o$. So in this oration, § 145 : των έκ της χώρας γιγνομένων = των έν τη χώρα γιγνομένων έξ αυτής. Cf. §§ 169, 213 for similar instances. — ἐκείσε, proceeding thither, i. e. to Pella, where Philip had his court. The allusion is to the scheming and treacherous politicians in the allied cities of Athens, who, under the sanction of the peace, went so often to Philip on the errands of traitors. ούτος, sc. Æsch. But had his bribery commenced only then ? - ετερος ο λόγος οὖτος, this is the concern of another. Ετερος = ἀλλότριος, cf. note § 34.

§ 45. παρ' ὑμῖν: of the speeches made in protest by Dem. at this time we have but one preserved, the second Philippic. — 8ποι: some of these places are mentioned in § 244. In Phil., II., § 19; III., § 72, reference is made to the two embassies to the Peloponnesus upon wh. Dem. went. — ἐνόσουν, were diseased. Dem. likes to compare the disorders of the body politic with those of the physical organism. Cf. § 296. — τῶν μὲν...τῶν δὲ, on the one hand, those engaged in public life and service were become venal

and corrupt for the sake of $(\epsilon \pi l = with \ a \ view \ to)$ gain; while, on the other hand, those in private life and the masses (supply των before πολλων). πολιτεύεσθαι και πράττειν, δωροδοκούντων και διαφθειρομένων are instances of pleonasm wh. Diss. praises as "bona latitudo dictionis," but Schaefer condemns. — τὰ μέν...τὰ δὲ: partly...partly. — δελεαζομένων, κ. τ. έ., caught with the bait of the ease and comfort of the present moment. — Tolovtoví Ti mádos, being affected in some such way as this. What this affection was, oloukrwn, κ. τ. έ., states. — πλην ούκ: Dobræus rejects πλην from the text. But the use of both these adverbs adds great force to the thought: they supposed the terrible thing would come, only not upon themselves, i. e. it would come everywhere else except there. πλην ούκ is quite frequent after πάντες. Cf. Xen. Lac., XV. 6; Dem. 56, p. 1290: πλέουσα πανταχόσε, πλην οὐκ είς 'Αθήνας. - έτέρων depends on κινδύνων. - δταν βούλωνται: each state cherished the delusive hope that it could preserve itself by directing the attack of Philip upon the others. This paragraph gives a striking picture of the demoralized and hopeless condition of Greek national life.

§ 46. οίμαι: how do οίμαι and οίσμαι commonly differ in Attic usage?—
ἀντὶ = in return for. — τοῖς προεστηκόσι, the leaders. — καὶ connects the two partice.; supply τοῖς before οἰσμένοις; cf. τῶν ἰδιωτῶν καὶ πολλῶν above. — πεπρακόσιν: for the partic. constr. cf. H. 982; Cu. §§ 589. 1, 591; G. gr. § 280; C. 677. The dat. is by attraction to agree w. the obj. of συμβέβηκε (τοῖς προεστηκόσι) st. w. the omitted subj. of αἰσθάνεσθαι. — ξένων: a ξένος is a friend plighted by the ties of hospitality; Germ. Gastfreund. — ἀκούουσιν, like the Lat. audiunt = they hear themselves called, bear the name of. After this word many texts insert εἰκότως, wh. is not found in Σ, Laur. S. "Sæpe etiam additum a scribis ad γὰρ ellipticum explicandum, ante quod supplenda εἰκότως, οὐ θαυμαστόν, talia." V.

§ 47. δν = τούτων ἀ. — ἀν πρίηται: cf. H. 919 a; Cu. § 554; G M T. 532; C. 641. — γὰρ: elliptical; supply ἀλλως or el δὲ μή, wh. forms the condition to the apodosis ἀν ἢν. Dem. here makes use of a rhetorical syllogism: If the traitor secures the permanent favor of those whom he serves, he is of all men the most fortunate. But he is east off as soon as he has served his purpose; ergo, he is not the most fortunate, but the opposite. To illustrate this statement, examples are given in the next paragraph. — πόθεν; whence can it be i impossible! Cf. §§ 52, 140. Of similar emphasis are πῶς γάρ, § 312; πῶς γὰρ οῦ, § 299. — ἐγκρατὴς...καταστῆ, has established himself in full possession of his object. "καταστῆ suggests the security of his position, ἐγκρατὴς the completeness of his conquest." Holmes. — καλ...ἐστί, he is also. The indic. (ἐστί) shows that this sentence forms the apodosis to ἐπειδὰν καταστῆ. The sentiment is forcibly brought out in the words of Habington quoted by Wh.:

"Mischief while it prospers brings favor from the smile of kings; Useless, soon is thrown away."

- τότε δή, from that very moment.

§ 48. και γάρ: an instance of the well-known elliptical use of γάρ w. ral: and (it is well that you should do this) for; generally the ral in this use may best be left untranslated, but its force as making the causal sentence more emphatic should always be felt, if not expressed. — μέχρι τούτου... εως, until that moment...until; a repetition like πρότερον... πρίν for the sake of emphasis. Thuc., I. 90, § 3, has μέχρι τοσούτου έως. — Λασθένης: by delivering 500 cavalry men into Philip's hands during the siege of Olynthus, betrayed his own city. Cf. Diod., XVI. 53. — Τιμόλαος: in § 295 the same name occurs in the Doric form. Acc. to Theopompus, as quoted by Athenæus, Timolaus was one of the most debauched men and corrupt politicians of his time. Deinarchus, I., § 74, makes him for scandal's sake the friend of Dem. — Είδικος, Σίμος: acc. to Harpocration were two of the tetrarchs among whom Philip, in 342 B. c., apportioned the jurisdiction of Thessaly. — πâσα ή οἰκουμένη, the whole habitable world, i. e. the Grecian world. In his Orat. de Halonn., § 35, Dem. contrasts ή οἰκουμένη with ἄλλη τις χώρα, manifestly meaning his own country in a general sense. — μεστή γέγονεν: the ordinary reading adds προδοτών: became full of traitors driven about and suffering insult. But V., Bekk., W., Z., Sauppe, following S, omit this word and make the partic. agree w. τούτων understood and referring to the individuals just named. V. thinks that Dem. is here speaking only of the contempt in wh. these traitors were held, elsewhere (sc. § 295) of their great number; and he understands μεστή of the notoriety of their fate, wh. filled all Greece. More natural seems to us the interpretation of W., that all Greece was full of, i. e. sated with, wearied of these men driven from city to city and everywhere despised and maltreated. - 71: supply πέπουθευ fr. πασχόντων above. - 'Αρίστρατος: tyrant of Sicyon, mentioned in § 295 and in Plut. Vit. Arat., 13. - Hepilaos: attempted in 343 B. C. to deliver Megara into the hands of Philip by the aid of Macedonian mercenaries. His attempt failed through aid sent by the Athenians under Phocion.

§ 49. οὐτος...τὸ ἔχειν...περιποιεῖ, he it is "who secures to you the opportunity of getting bribes." Kenn. The patriotic citizen in guarding his country's independence affords thereby the traitor the opportunity itself of making his nefarious gain. — καὶ διὰ, κ. τ. ἑ.: the force of the δτι after ίδοι continues here. — τοὺς πολλοὺς τουτωνὶ: refers to the majority of the populace that had supported the measures of the patriotic party. — τοὺς ἀνθισταμένους: refers to the orators and leaders of that party. — ἀν ἀπολώλειτε: forms the apodosis to a protasis implied in διά γε ὑμᾶς αὐτούς, as

if it were εἰ ὑμεῖς κατεπράξασθε τὰς ἐαυτῶν γνώμας. The plupf. because of the peculiar meaning of ἀπόλωλα.

§§ 50 – 52. Conclusion of the First Part of the Oration. ALEXANDER'S FRIEND IS ALEXANDER'S HIRELING. cloftofa: the infin. depends on the adj. kravûr. Cf. H. 952; Cu. § 562; GMT. 763; C. 663, 664. — Ewdorpariar, dregs, stale mess, foulness, are the best transla-Bekker's Anecdota defines this word as the lees of wine and dregs of a night's debauch, that were poured out by the revellers upon such as had fallen asleep amid the excesses of the feast. Hermogenes the rhetorician cites this as one of the boldest metaphors of the orator. ωσπερ apologizes for its use. The application is obviously to the stale and hashed-up charges of treachery wh. Æsch. was seeking to turn away from himself upon Dem. - ην...προς...άπολύσασθαι, of which it was essential that I clear myself before those younger than the events. **pis w. accus. denotes the aim of the action in ἀπολύσασθαι; he must vindicate himself to those younger, etc. As the events referred to occurred between 348 and 346 B. C., from 18 to 16 years ago, and a dicast need not be more than 30 years old, it is probable that some of the members of the court were at the time of these events mere boys of 14 or 16 years. — παρηνώχλησθε: what peculiarity in the inflection? - misseaviav: this word is placed purposely at the end in order to give better occasion for the following refutation.

§ 51. Eevlav, hospitality, or more properly quest-friendship. Cf. note on $\xi \ell \nu \omega \nu$, § 46. — $\pi \sigma \nu \lambda \ell \gamma \omega \nu = somewhere in his speech. — <math>\xi \ell \nu \sigma \nu$... $\sigma \ell \lambda \sigma \nu$: correspond to φιλίαν...ξενίαν, but with the order reversed for the sake of variety. § 52. μισθωτόν: emphatic position. — πότερον... ή: cf. H. 1017; Cu. order in English is the reverse, that alternative coming last wh. the speaker expects in response. As regards this appeal itself, the following explanations are presented in the order of our preference: (1) Dem. felt sure of a favorable response from his avowed adherents, and was already conscious of the favor of a large part of the jury. He therefore felt safe in risking a direct appeal. Cicero in Orat., 31, 111, Brut., 84, 290, tells us how the orators would move their auditors to loud assent and dis-A clear instance of such direct appeal and responsive assent is found in Dem. c. Aristocr., § 19: Dem. asks: περί τοῦ παρανόμου βούλεσθε πρώτον; The jury is supposed to reply yes; and Dem. rejoins, τοῦτο τοίνυν ἐροῦμεν. (2) The whole passage is a later addition made by Dem. upon a revision of his speech, in order to give it more the appearance of an extemporaneous effort. This is the opinion of Diss., who adds § 138 as another instance of a later insertion on the ground of its being too harsh a criticism upon the jury to be spoken at the time. (3) The orator expected no

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response; mere silence would give assent. But to this opinion akoveis seems opposed, as also the well-known custom for the jury to express loud assent or dissent. (4) Acc. to Ulpian, Dem. purposely mispronounced and said $\mu i\sigma \theta \omega ros$, and the critical Athenians at once correcting him replied w. overwhelming voice μισθωτός, as if in answer to his appeal. That such a trick would be wholly unworthy of the orator need hardly be said. Considered from his mue, and I wonter "rectical"

SECOND DIVISION OF THE ORATION.

(a) §§ 53-59. §§ 53-125. FORMAL ANSWER TO THE INDICTMENT. INTRODUCTION AND STATEMENT OF THE CHARGES. (b) §§ 60 - 109. REFUTATION OF FIRST COUNT IN THE INDICTMENT: THE PUBLIC AD-(c) §§ 110-119. REFUTATION OF MINISTRATION OF DEM. JUSTIFIED. SECOND COUNT IN THE INDICTMENT: DEM. NOT ACCOUNTABLE FOR THAT WHICH WAS THE GROUND OF THE PROPOSAL TO CROWN HIM. (d) §§ 120 - 122. REFUTATION OF THIRD COUNT IN THE INDICTMENT: THE PROCLAMATION IN THE THEATRE NOT ILLEGAL. (e) §§ 123 – 125. TRANSITION FROM THE SECOND TO THE THIRD DIVISION OF THE ORA-TION, FROM THE DEFENCE TO THE ATTACK.

(a) §§ 53-59. ¶ $\delta\eta$ = Lat. tandem. — $\kappa\alpha$: correlated w. $\kappa\alpha$ l before πολλ $\hat{\varphi}$ — προβεβουλευμένων refers to the proposed crowning wh. was as yet only in the form of a preliminary decree (προβούλευμα) passed by the βουλή, and wh. had first to be passed by the ἐκκλησία before it became a ψήφισμα. - 8ixatos: why not in the accus.? Cf. H. 940; Cu. § 570; G. gr. § 138, N. 8; C. 667 f.

§§ 54, 55. **ГРАФH**: manifestly not genuine, as appears fr. the following: Χαιρώνδου should be Φρυνίχου. Chærondas was Archon at the time when Dem. first proposed the reparation of the walls, wh., acc. to Æsch., § 27, was the 29th of Thargelion (about the 1st of June), 337 B. C. Three days later Dem. was elected Commissioner of Walls. But the date of this document is the 6th of Elaphebolion (about the middle of March), more than two months earlier. This document then would make out that Ctesiphon was indicted for an alleged offence two months before it had been committed! - Κοθωκίδης, of Cothocidæ; an Attic deme of the tribe Œneis. Its situation is unknown. — ἀπήνεγκε... παρανόμων, brought or lodged a charge (γραφήν understood, as often in forensic usage) of illegality. How improbable it is that the bill of indictment should itself mention its own process at law. Cf. Meier and Schöm. Att. Proc., p. 607. — πρὸς τὸν ἄρχοντα, i. e. the Archon Eponymus. But the process of the γραφή παρανόμων came properly before the Thesmothetæ. Cf. Dem. c. Leptin., § 98; c. Aristog.,

§ 8. — 'Avaphveriou: Anaphlystus was a deme of the tribe Antiochis, and was situated a little to the northwest of Sunium, on the western shore. doa indicates a citation; we expect, therefore, a literal quotation of the decree of Ctesiphon. But we notice the absence of καὶ ἐπαινεῖν ἐπὶ τούτοις. wh. is cited in § 57; and, acc. to Æsch., § 34, ἀναγορεῦσαι below should be followed by πρός τους Ελληνας. The pretended ψήφισμα in § 118 is of too doubtful authority to serve as a criterion for this γραφή. — Παιανιία: Pæania was the name of the two Attic demes, upper and lower P., of the tribe Pandionis, situated on the east side of Mt. Hymettus. — στεφάνω: crowns of olive, myrtle, laurel, and ivy were originally bestowed upon the victors in the national games. In later times, just when it is difficult to determine, crowns of gold were bestowed. In the period of Dem. civic crowns of gold were presented to that trierarch who was the first to furnish an equipped vessel to the Athenian navy, and to public men who had deserved well of the state. But this custom soon degenerated into a mark of political favor. Cf. Dict. Antiq. Corona. - Διονυσίοις τοῖς μεγάλοις: for an account of the Dionysiac festivals cf. Dict. Antiq. The great Dionysia occurred in March, and were the gala days of the year, when Athens was crowded w. strangers and deputies fr. foreign states. At this festival the new tragedies were first brought out. - 871 στεφανοί depends on άναγορεῦσαι. — ἀρετῆs: the generic term covers both the special points of merit: καὶ εὐνοίας...καὶ ἀνδραγαθίας. — τῶν νόμων...καταβάλλεσθαι, since the laws do not allow, in the first place, that false documents be inserted in the public archives. If it could be shown that the statements in regard to Dem. were untrue, Ctesiphon was guilty of violating the law just stated. This is the first count in the indictment. It is to be remarked that while no such specific law as this can be shown to have existed, it was plainly against the spirit of the law in general, or against the common law, to introduce untrue statements in the public archives. This is what Æsch., § 50, means: ἄπαντες γὰρ ἀπαγορεύουσιν οἱ νόμοι μηδένα ψευδή γράμματα έγγράφειν έν τοις δημοσίοις ψηφίσμασι. — είτα, in the next place; introducing the second count in the indictment. — τον ὑπεύθυνον: all public officers, except the Dicasts, were obliged to render account of their office, and generally within 30 days after its termination, before the board of Auditors (λογισταί), and their associates the Investigators (εθθυνοί). For a full account of the duties of these officials cf. Bæckh Publ. Econ., p. 262 ff.; Meier and Schöm. Att. Proc., p. 100 ff. — Texomolós, Commissioner of Walls; this was one of the most important of the civil offices. — των θεωρικών, the Theoric Fund, was a fund set apart to defray the expenses of the public games and festivals. Pericles first introduced the custom of giving as a largess to the populace the two-obol entrance-fee to the theatre, which was paid from this fund. In the time of Dem. the theoricon had become a powerful means of corruption in the hands of politicians. Bæckh (Publ. Econ., p. 311) estimates that the lowest annual expenditure for the theoricon at this period was from twenty-five to thirty talents, and that this amount may occasionally have been doubled or trebled. Justin, as quoted by Bœckh, remarks: "Then were the public revenues, w. wh. previously soldiers and rowers had been maintained, distributed among the citizens of Athens"; and B. adds: "Thus Philip was enabled to raise his head." — άναγορεύειν and άνειπείν below depend on κελευόντων, wh. is to be supplied from οὐκ ἐώντων above. — τη καινή: Wolff supplies εἰσόδφ; Reiske, ἐπιδείξει or ἀγωνία; V. παρόδω. — τίμημα, penalty, damages. There were two kinds of suits or actions in the Athenian courts: (1) dy wes άτίμητοι, in wh. the penalty was fixed and attached by law; (2) άγωνες $\tau \iota \mu \eta \tau o l$, in wh. the penalty was to be assessed by the jury. The $\gamma \rho a \phi \eta$ παρανόμων belonged to the latter. — κλήτορες: κλητήρες was the usual form. These were the witnesses to the serving of the summons (πρόσκλησις). There were commonly two, and their names were always appended to the bill. — Κηφισοφών...Κλέων: cf. note § 29.

§ 56. τοῦ ψηφίσματος: partit genit with a. A similar constr. is found in §§ 59, 118. The decree is that of Ctesiphon. — πρῶτον, most of all, chiefly. — τὴν αὐτὴν τούτῳ τάξιν, the same order as this one; i. e. the order followed by Æsch. in drawing up the bill of indictment, not the order of his speech, where, probably w. a view to making his strongest points (sc. the technical points of the time and place of crowning) most prominent, he departs fr. the order of the indictment. Dem. was entirely consistent in demurring against the demand (§§ 1, 2) of his rival to follow the order of his speech, and just in taking advantage of the order of the indictment, by wh. he could place his weakest (the technical) points in the middle of his speech, where they would attract least notice.

§ 58. τὸ δὲ μὴ προσγράψαντα...στεφανοῦν states the second point of the indictment; και ἀνειπεῖν...κελεῦσαι states the third point. The entire sentence τὸ...κελεῦσαι is summed up by τοῦτο and forms the subject of κοινωνεῖν = is connected with. On the constr. of the subordinate parts of the sentence critics are divided between these three opinions: (1) στεφανοῦν, like ἀνειπεῖν, depends on κελεῦσαι w. the omitted subject of wh.

(αὐτόν) προσγράψαντα agrees; (2) στεφανοῦν depends on γράψαι supplied fr. προσγράψαντα; and as for his proposing to crown without adding (πρόs) the proviso "when he has given in his accounts," and having ordered proclamation of the crown to be made in the theatre; (3) στεφανοῦν is coördinate w. κελεῦσαι and subj. of κοινωνεῖν. The first constr. is adopted by the largest number, and seems, on the whole, the most natural. — ἐν τούτοις: inter hos cives. οδτοι is often used by the orators to refer to the demus or plebs in the Assembly and court. — ἔτι μέντοι, still however. μέντοι is correl. of μὲν with κοινωνεῖν. — ἀπλῶς, as opposed to τεχνικῶς; hence, artlessly, without duplicity. — ἔγνωκα, I have determined.

- § 59. amaprav, lit. to hang away from, hence to separate, to disconnect. And let no one suppose that I am disconnecting my speech from the indictment. Dem. wishes to guard against the charge of irrelevancy. Upon this Lord B. remarks: "The extreme importance to Dem. case of the skilful movement, so to speak, by wh. he availed himself of Æsch. error, and at once entered upon the subject of his whole administration, thus escaping the immediate charge to wh. he had no answer, and overwhelming his adversary by a triumphant defence on ground of his own choosing, required that he should again and again defend this movement, wh. he here does very carefully."— Έλληνικάς πράξεις, Hellenic affairs and discussions, in distinction fr. Athenian; what w. us is called the Foreign Department. This distinction is made more clear in § 109. — τοῦ ψηφίσματος depends on the whole sentence $\tau \delta \lambda \acute{\epsilon} \gamma \epsilon \iota \nu \dots \mu \epsilon$. — $\epsilon \iota \tau a \kappa a \iota \tau o \lambda \lambda \acute{\omega} \nu \tau \rho \sigma a \iota \rho \acute{\epsilon} \sigma \epsilon \omega \nu$, κ . τ . $\dot{\epsilon}$. accordingly also, there being many departments of public life open to my selection; sc. such as those of finance, of war, of navy; kal anticipates the force of the καὶ before τὰς ἀποδείξεις.
- (b) §§ 60-109. 1. \$\$ 60 - 72. WHAT THE CONDITION OF GREECE DEMANDED OF ATHENS. of resumes the statement at the close of § 58. wh. was interrupted by the apology offered in § 59. The student cannot be too careful in noticing the exact and delicate force of these particles and conjunctions. — a...πρδ...δημηγορείν προσλαβε: here Dem. refers to the period prior to the peace of Philocrates, 346 B. C., during which period Philip had taken Amphipolis, Pydna, Potidæa, and Olynthus. Dem. disavows responsibility for the conduct of affairs, until, as the acknowledged head of the Anti-Macedonian party, he dictated the foreign policy of the state (ἐπὶ ταῦτα ἐπέστην), wh. was from about 343 B. C. — α...καὶ διεκωλύθη, but in what he was especially thwarted. The intensive force of kal w. the verb must be noticed. It was not Philip's successes, some of wh. he gained even after the entrance of Dem. upon public life, but his failures that Dem. now wishes to speak of. Attention is called by several critics to the skilful choice of the word διεκωλύθη, wh., by implying that Dem. acted upon the

defensive, prepares the way for the subsequent argument that all his measures were defensive and that he cannot, therefore, be charged w. the guilt of originating a war that brought ruin upon his country. — τοσοῦτον ὑπαπών: having premised thus much, as foundation (ὑπό) of the argument. — πλεονέκτημα: derivat.? Notice the Asyndeton.

- § 61. φοράν: cf. L. and Sc., II. B. 3. προδοτών... άνθρώπων: notice the cumulative force of these epithets. — Geois ex Open: "God-detested. The phrase is used almost as if it were a single word, otherwise the abrupt introduction of the dat, would be rather inelegant." HOLMES. — vevovocav: w. what verbs is the supplementary partic. joined instead of the infin. ? Cf. H. 981-984; Cu. §§ 590, 593; G M T. 878 and 904; C. 677. — καλ πρότερον какоз... бывтке, the Greeks, even previously disaffected towards one another and factious, he made still worse disposed. The two adverbs in -ws are placed as far apart as possible for the sake of emphasis. - Too's par, some, as e. g. the Athenians, by the peace of 346 B. C.; Tois &c, others by bribing, as e. g. the Thebans who were loaded w. favors for their cooperation in the destruction of Phocis. — τους δε διαφθείρων, by corrupting them in every possible way. The expression is climacteric and embraces both classes described by τούς μέν and τοις δέ. W. makes διαφθείρων refer to the Phocians in the sense of destroying; but in Dem. the prevailing sense of the word is corrumpere. Cf. § 295. — κωλύειν: explanatory of τοῦ συμφέροντος.
- § 62. ἐν τοιαύτη...τήν πόλιν: the rhetorical order of this sentence is such that, while the connection w. the preceding sentence is made most clear, the emphatic words are made most prominent. συνισταμένου καλ φυομένου κακοῦ, of the gathering and growing mischief. Wh. The Z. Edit. reads φυρομένου based upon Σ, wh. has φυ ομένου; but the sense is decidedly better w. the reading of the other MSS., wh. is φυομένου. πράττεν και ποιεῦν: rhetorical pleonasm, in wh. the distinction in meaning is hardly felt. Cf. § 246. ἐνταῦθα...τῆς πολιτείας, at that point of the administration.
- § 63. πότερον...ή: cf. H. 1017; Cu. § 611; G. gr. § 282. 5; C. 701. 2. Θετταλών και Δολόπων: these are mentioned because of the general contempt in wh. they were held and because of their Anti-Hellenic policy. Cf. Herod., VII. 132, 185. συγκατακτάσθαι Φιλίππφ, to have joined in acquiring for Philip. και τὰ τῶν προγόνων...ἀναιρεῦν, "et majorum decora et jura evertere, qui pro libertate Græciæ gloriosissime pugnârunt et principatum meruere facinoribus egregiis." Diss. κωλύσει, st. κωλύσοι οτ κωλόσι, the form of the direct narration for the sake of liveliness. Cf. Æsch. c. Ctes., § 90. ὧs ἔοικεν, profecto. Diss. remarks that this phrase has not rarely an ironical force; as in Engl. we may say: "I suppose," of what is very certainly known.

§ 64. Δλλά νῦν, κ. τ. δ.: this sentence simply repeats in another form the idea of the preceding; συναιτίας corresponding to συγκατακτᾶσθαι, and περιεωρακυίας to περιιδεῖν above. — ἐβούλετ' ἄν, he would wish; the indic. w. ἄν denotes that the condition for realizing the wish is unfulfilled. Cf. H. 903; Cu. § 537; GMT. 243, 244; C. 631. — τῆς συναιτίας, sc. μέριδος, the party that was the joint-cause of. — ἄν εἴποι: what protasis may be supplied in thought? Cf. H. 872 a; Cu. § 544; GMT. 235.— ἐπὶ τῆ... ἐπιδι, with a νίενο to the hope; ἐπὶ w. the dat. denoting the purpose or object for which. — ᾿Αρκάδας... Μεσσηνίους... ᾿Αργείους: the Arcadians and Messenians, Pausanias says (VII. 15. 6; VIII. 6. 2; IV. 28. 2), kept themselves wholly aloof in the last decisive struggle of Athens against Philip. The Argives had sought Philip's friendship and protection against Sparta. Cf. Isocr. Phil., § 74.

§ 65. άπηλλάχασιν, have come off. — και γάρ = Lat. etenim. — ήν αν...έναντιωθέντων: so reads Σ. The reading όμως ην αν...οὐκ ἐναντιωθέντων found in Reiske, Taylor, Diss., Bremi, Dind., and other Editt., is due to a false interpretation of this passage. Dem. wishes to justify himself and the Athenians in their opposition to Philip, and says substantially this: Had Philip, when he had gained the upper hand (ἐκράτησε, wh. points to the close of the Phocian war, in wh. Philip had at least the appearance of doing right in punishing the violators of the Delphic sanctuary), - had he then withdrawn and made no further attempts against the rights of other states, there might have been some reason for censuring those who opposed him (i. e. us); since however he, on the contrary, used this victory over the Phocians as a means of further conquest, and gradually deprived all the states of their freedom, my solicitude and opposition are most fully justified. and you have done right and best in following my counsel. Thus by the concession in the early part of the sentence, Dem. strengthens his subsequent statement. — ols = τούτοις & : cf. H. 996 a; Cu. § 597. 4; G. gr. § 153, N. 1; C. 554. - wolvelas, constitutions; of a democratic form of government, in distinction from a ruparuls. - 8000: in the same constr. as άπάντων above.

§ 66. ἐκεῖσε, illuc, to be referred to $ν \hat{v}ν$ at the beginning of § 64. — τὸν 'Αθήνησι: several Editt. read ἐμέ after these words, though not found in Σ. Reuter calls attention to the fact that καὶ γὰρ...διαφέρει can only refer to 'Αθήνησιν. That Dem. alludes here to himself is plain enough from the connection and from the use of the 1st pers. in συνήδειν, ἀνέβην, ἐώρων. — ἐκ παντὸς τοῦ χρόνου: the use of ἐκ w. genit. expresses the existence of this consciousness all the time through from the first moment of his observation. So ἀφ' ἢς, st. ἐφ' ἢ, indicates the whole period extending fr. the time at wh. he began to address the Assembly. This is a favorite mode of expressing

time w. Dem. Cf. ἐκ τολλοῦ, § 43. — πρωτείων, precedence, primacy; referring to the hegemony. For the singular cf. § 321. — φιλοτιμίας, distinction, pre-eminence. — ἔκαστο: Dem. frequently compliments the Athenians for their readiness to sacrifice in behalf of the freedom and welfare of the other Greek states.

§ 67. τον όφθαλμον έκκεκομμένον: as similar instances of accus. of synecdoche, Holmes cites Aristoph. Nub., 24: είθ' έξεκόπην πρότερον τον όφθαλμον λίθω; Æsch. c. Tim., § 172: ἐκκοπεὶς ὁ δειλαῖος ἀμφοτέρους τοὺς όφθαλμούς. This wound Philip probably incurred at the siege of Methone, 353 B. c. Cf. Diod., XVI. 34. — τὴν κλεῖν: this happened, acc. to the Schol., on the expedition against the Illyrians, 345 B. c. — τὴν χεῖρα, τὸ σκελος: these injuries were sustained on his return from a Scythian campaign, the last one in an encounter w. the Triballi, 339 B. c. Justin, IV. 3, says: in femore vulneratus est Philippus. This enumeration of Philip's injuries seems to be given in chronological order; but Diss. observes: "suaviter a capite ad inferiora descendit." — βουληθείη: why the optat. ? Cf. H. 914 B; GMT. 532; Cu. § 555; C. § 641. — μέρος, every part of his body, whatever fortune, etc. The antecedent is incorporated in the relat. clause, by wh., as Diss. observes, the emphasis of πῶν is increased. Cf. H. 995; Cu. § 597. 3; G. gr. § 154; C. 553. — τῷ λοιπῷ, reliquo corpore.

§ 68. σόδε points to what precedes; as that cannot be denied, so would no one even venture, etc. — Πέλλη: the allusion to Philip's birthplace as contrasted w. Athens is manifestly contemptuous. — τοῦτ', sc. ἡ τῶν Ἑλ. ἀρχή. — ἐν πᾶσι... θεωρήμασι: in speeches and spectacles, Lord B.; in speeches and in dramas, Kenn.; better, w. Leland, in everything you hear and see. — ὑπόμνημα θεωρούσι, contemplate a memorial; ὑπόμνημα used in a concrete sense as referring to the greatness and splendor of their city. All other Editt. read here ὑπομνήμαθ' ὁρῶσι. Our reading is that of Σ and two other MSS., though on the margin of Σ the other reading is also found; θεωρεῦν is used in the same sense in Dem. pro Rhod. Lib., § 35. — ἐθελοντὰs seems tautological. Some critics regard it as a gloss to explain the word before it. The idea is intensified by its use. Cf. § 305: μετὰ πάσης ἀδείας ἀσφαλῶς; Dem. Olynth., III., § 6: πάντι σθένει κατὰ τὸ δυνατόν; Phil., II., § 16: βιασθείς ἄκων.

§ 69. λοιπὸν τοίνυν ἢν, it remained therefore; as the only course left to be pursued. Notice the strong inferential force of τοίνυν, wh. at the same time adds to the considerations already advanced a new motive in the antithesis of δικαίως and ἀδικῶν. — ἔγραφον ... καὶ ἔγὼ, and I especially acted as the mover of your resolutions and as your counsellor; καὶ before ἔγὼ is intensive. Cf. καὶ before διεκωλύθη, § 60. — καθ'...χρόνους: give the Greek without incorporation of the antecedent. — πάντα, dismissing

all the rest. These earlier conquests Philip made in 358-345 B. c. Cf. note § 60.

§ 70. **Σέρριον**: cf. § 27. — Δορίσκον: cf. Æsch. c. Ctes., § 82. These Thracian towns were taken in 345 B. C. — Πεπαρήθου: this island was laid waste by Philip, about 342 B. C., for ejecting the Macedonian garrison from the neighboring island of Halonnesus, for the possession of which Philip and the Athenians were contending. Cf. Æsch. c. Ctes., § 83. — où8'... olba: "Sic me geram quasi omnino nesciam facta." Diss. — σύ γ', you, made emphatic by $\gamma \epsilon$ wh. generally throws its emphasis upon the preceding word; and yet you affirmed (though cognizant of all these facts) that I in speaking of these matters had brought these persons (sc. his auditors) into hostility (with Philip namely). — Εύβούλου: cf. note § 21. — 'Αριστοφώντος: of the deme Azenia, one of the leading statesman of Athens fr. the close of the Pelopon. War down to about 352 B. C. The chief aim of his policy seems to have been to unite Athens and Thebes against Sparta; cf. § 162. Dem. in his Leptin. Orat., § 146, calls him δεινός λέγειν. Æsch. c. Ctes., § 194, refers to Arist. as boasting that he had been acquitted on seventyfive charges of γραφή παρανόμων. — Διοπείθους: most scholars follow the Scholiast in supposing this Diopeithes to be the Athenian general who in 343 B. C. saved the Chersonesus fr. falling into the hands of Philip. But A. Schaefer (l. 163, II. 422) believes this Diopeithes to be the orator and statesman who is mentioned by Hyperides, of the deme Sphettus. - oib: as before I offered no resolutions w. reference to these matters, I will now also not speak of them.

§ 71. Ευβοιαν: Philip sought to gain a foothold in Eubœa as early as 350 B. C., when he supported the tyrant Callias of Chalcis against the Athenians under Phocion, who had been summoned to give assistance by Plutarch, tyrant of Eretria. The peace of 346 for a while checked his operations; but in 343 he boldly invaded the island, destroyed Porthmus, a fortification of the Eretrians, and placed his tools in power in Oreus and Eretria, as mentioned in the text. Vid. farther § 79. — σφετεριζόμενος, appropriating to himself. — emitelxioma, as a post of attack, base of operations against; cf. ἐπιτειχισμὸν, § 87. For this the position of Eubœa was admirably fitted. - Meyápois: in 343 B. C. a Macedonian faction, at the head of wh. stood Perilaus, endeavored to put Megara into the hands of Philip, so as to prepare the way for his conquest of the Peloponnesus; but this plan was frustrated through the prompt and energetic interference of the Athenians under Phocion. Cf. Dem. Phil., III., §§ 18, 27; de F. L., §§ 87, 204, 295, 326. — Έλλήσποντον: Philip occupied the Hellespont in 342 B. C., and sent out forces to conquer and destroy the towns of the Chersonesus. — **Βυζάντιον**: cf. note § 87. — πόλεις... ds μέν... ds δè : cf. H. 624 d;

Cu. § 361. 12; G. gr. § 137, N. 2; C. 395. The use of as μὲν...as δὲ st. τὰs μὲν...τὰs δὲ, Bremi remarks, is contrary to the best Attic usage of this period and an instance of a vulgarism employed by the best writers. Professor Lipsius cites as the only example of this use prior to Dem., οδε μὲν...οδε δὲ in Xen. Cyrop., II. 4, § 23, where some Editt. read τοὺς μὲν...τοὺς δὲ. Cf. V. ad loc., who gives also ὧν μὲν...δν δὲ ap. Stob. Serm., XVI., p. 153, Gesn. What cities the orator has in mind has not been ascertained. — ἡδίκει: notice the continuance of the action expressed by the impf. in this and the following verbs. — ἡ μἡ: the negat. is to be joined w. φανῆναι; had οδ been used, the question would have been less emphatic. The οδ above is joined w. the preceding verbs in the indic. and expects an affirmative answer. Here the difference between μἡ and οὐκ may be expressed thus: ἡ (ἐχρῆν) μἡ (φανῆναι) = or ought he to have Not shown himself, i. e. failed to show himself; ἡ οὐκ (ἐχρῆν) (φανῆναι) = or ought Not he to have shown himself, i. e. was it not his duty to.

§ 72. The Musice Lelan: "Mysian booty" was proverbial for helplessness. The proverb arose from the story that during the absence of their king, Telephus, the Mysians became the unresisting prey of their neighbors. Arist. Rhet., I. 12, and Cic. pro Flacco, § 27, quote it. - Two Kal ortwo, alive and in being. — eva is sometimes used of an established political existence; so Dem. Phil., III., § 56: ὅτ' ἢν ἡ πόλις; de F. L., § 64: οὄσης της 'Αθηναίων πόλεως. W. Dind. compares Τιμοδήμω και νῦν ἔτι ζώντι και örri, Dem. pro Phorm., § 29. — περιείργασμαι, I have overdone the matter, exceeded my duty. — $\delta \epsilon \hat{i} = it$ is wanting or needed, physical necessity; $\chi \rho \eta = it$ is befitting or due, moral necessity; $\pi \rho o \sigma \eta \kappa \epsilon \iota = it$ is becoming or proper. — τούτων refers to ταῦτα πάντα in § 71. — ταῦτα, κ. τ. έ., this was my political course; sc. as implied in τούτων κωλυτήν above. — καλ...διετέλουν, and I was continually forewarning and admonishing you not to surrender (sc. your leadership and your liberties to Philip). The preceding passage, commencing w. § 66, Lord B. regards among the finest in all Dem. He says: "The heavy fire of indignant invective is kept up throughout, only limited by the desire to avoid any too personal offence to an audience as vain as supine, and as impatient of censures as it was deserving of them. The rapidity of the declamation is striking in the highest degree; the number of topics crowded into a few words, in § 71 especially, and the absolute perfection of the choice, is not to be surpassed." The force and breadth of the argument are no less admirable than the diction and style. It is stated from three points of view: (1) Looking at the condition of Greece, what did the honor of the city require Athens to do (§§ 62-65)? (2) Looking at the parties engaged in this struggle, was Athens to yield or to resist (§§ 66-68)? (3) Looking at the historical facts, ought any state to have resisted Philip; if so, which one (§§ 69-72)?

II. §§ 73-78. PHILIP, NOT ATHENS, BROKE THE PEACE; OTHER STATESMEN, NOT DEM., PROPOSED WAR. τῶ πλοῖα: reference is made to the seizure and plundering of Athenian merchantmen by Macedonian privateers, lct loose by Philip about 340 B. c. This and the devastation of the Chersonesus were among the causes wh. finally determined the Athenians to a formal declaration of war. — ψηφίσματα: the decrees that follow are very unsatisfactory, not only failing to give us the promised answer to the question τίς τίνος αίτιος ἐστι, but also wanting in clearness on the affair of the seizure of the boats.

§ 75. το δ' ἐφέξης: what decrees Dem. refers to is not quite clear; probably, however, the same as those alluded to in § 70 (τῶν περὶ τούτων ψηφισμάτων), and bearing upon events prior to the peace of Philocrates. The point that Dem. aims to make in citing these names is, to show that as he was not the one who proposed the peace in the first place (cf. § 21), so he was also not the one who proposed its dissolution. — Ἡγήσιππος is the only name that has not already been mentioned. He was a zealous adherent of the popular party. He had proposed the alliance with the Phocians and opposed the peace with Philip. The seventh in the order of the Demosthenic orations, On the Halonnesus, is now generally attributed to Hegesippus. — πάντες, i. e. πάντες οἱ ἀλλοι, as some MSS. have it.

§ 76. του πολίμου refers to the resumption of hostilities w. Philip in 340 B. C. — ἀν ἔχοις: what would be the form of the condition if expressed?—εἰ...εἰχες...ἀν...παρέσχου: cf. H. 895; G M T. 410; Cu. §§ 537, 538, 539: C. 631. Notice the shade of difference in the use of the tenses.— ὑπὲρ: cf. note § 9.

III. §§ 79-101. Dem. Justifies his Foreign Administration. ἐνταῦθ', i. e. in the letter just read. Notice again the orator's happy transition from one topic to another: that Philip does not blame him is an indirect witness to his services to the state, wh. he proceeds to enumerate. — τί ποτ': the indef. ποτέ adds to the inquiry a certain tone of surprise or astonishment; somewhat like our, why in the world? — γεγράφει: the MSS. reading is γέγραφε or γέγραφεν, wh. gives an anomaly of wh. we cannot suppose the orator guilty. Bekk. reads έγραφεν, V. and W., after Droysen's emendation, γ' έγραφεν, Dind. has έγεγράφει. The omission of the augment, as in our text, in the plupf., is not uncommon when a long vowel or diphthong immediately precedes: cf. εῦ πεπύνθεσαν § 213; πολλαί πεπτώκεσαν, Thuc. I. 89; ἤδη τετελευτήκει, Xen. Απαδ., VI. 4. 11. With

¹ Since the remaining documents are generally even more unsatisfactory than those already examined, and as in many, if not most, of our American colleges these documents are wholly omitted in the study of the Oration, the editor has not thought it worth the while to make further annotations upon them.

our reading the sentence is: he would have made mention if he had written; with the reading εγραφεν: he would make mention (εμέμνητο used as an impf.) if he were writing, the speaker putting himself back to the time when Philip was writing his letter. — τούτων, sc. τῶν ἀδικημάτων. — εἰχόμην, I fastened myself to, as a determined foe. On these I fixed myself, Kenn.; grappled with, Wh. — τὴν...πρεσβείαν: Dem. was himself a member of this embassy, in 343 B. c. — παρεδύετο, was trying to steal into. The Peloponnesus was divided into factions, wh. Philip was insidiously stirring up against one another for the purpose of gaining a foothold for himself. It was through this embassy that the Peloponn. states were aroused to their danger, and Philip was prevented from invading their territory until after Chæronea. — τὴν εἰς Εδβοιαν: in the same year as the preceding. — τὴν...εξοδον: these expeditions came two years later (341); first Oreus was delivered and its despot, Philistides, slain; then Cleitarchus, despot of Eretria, was driven forth by Phocion.

§ 80. τους άποστόλους, the naval expeditions, alluding probably also to the improvements in the trierarchal law introduced by him, wh. are set forth in § 102 ff. Cf. πάντα τὸν πόλεμον τῶν ἀποστόλων γιγνομένων κατὰ τὸν νόμον τὸν ἐμὸν, § 107. — καθ' ούς = almost δί ων, per quas. For similar use of κατά cf. Thuc. I. 60; II. 87. "This use of κατά is somewhat rare, but may be viewed, perhaps, as expressing the accordance between the instrument and the result, the cause and the effect, like the adv. accordingly in certain cases." LARNED. - Xeppoyntos: one of Philip's most cherished purposes was to gain possession of the Chersonesus, wh. at this time was partly in the power of Cersobleptes, king of Thrace and an ally of the Athenians. At first Philip contents himself with subjugating C. and occupying the strongest points in Thrace (§ 27). But in 340 B. C. Philip interferes in the contest of the Athenians w. the inhabitants of Cardia, formerly an Athenian dependency; this leads to an open rupture and to a formal invasion of the Chersonesus on the part of Philip. Thence he turns to the Propontis to gain control of the straits that lead to the Euxine. But here his customary good fortune fails him; in vain he besieges Perinthus and Byzantium; the Athenian auxiliary force compels him to withdraw, and again the Chersonesus is free. — οἱ σύμμαχοι, sc. Tenedos, Proconnesus, etc. Cf. § 302. — των άδικουμίνων: gen. of the whole depending on $\tau \circ is \ \mu \in \nu$, $\tau \circ is \ \delta'$. — $\psi \mu i \nu \dots \pi \epsilon \iota \sigma \theta \epsilon i \sigma \iota \nu$, to those who at that time followed your advice. — το μεμνήσθαι, και νομίζειν: subj. of $\pi \epsilon \rho \iota \epsilon \gamma \dot{\epsilon} \nu \epsilon \tau o$ to be supplied.

§ 81. και μὴν introduces a strong asseveration, = and verily. — Φιλιστίδης... Κλείταρχος: cf. note § 79. — ὑπάρχειν ἐψ΄ ὑμᾶς, that the possession of these places might be in his hands for your injury. — ποιῶν ἡδίκει: the

addition of the partic. makes the expression emphatic. — $\pi \alpha \nu \tau \alpha \chi \circ \hat{v} = any$ where. Cf. note on $\pi \dot{a} \nu \tau \omega \nu$, § 5.

§ 82. κατέλυον, used to lodge. "This very technical use of καταλύειν is easily traced: the verb signifies (1) to unloose (sc. the sandals), (2) to rest, (3) to lodge; παρ έμοι γάρ Γοργίας καταλύει, Plat. Gorg., 447 B. The expression is common in Plato, but rare in the orators, who employ the word more commonly of dissolution, destruction, or termination. Holmes. mpoiffvers, you were their public host. It was customary for envoys to be entertained by the πρόξενος of their city. The πρόξενος was a person appointed by the state to protect the interests of his fellow-citizens resident in foreign lands, quite analogous to our consul. Æsch. was not properly the πρόξενος of Eubœa, but acted as such. — έχθρους: notice the antithetic position of this word and $\phi l \lambda o l$, and the emphasis on $\sigma o l$. — où $\tau o l \nu v v$... oùbév: however great the personal advantages I might have gained from selling my services to Philip and his partisans, I steadfastly opposed all their designs; and yet, notwithstanding this, you reproach me. - majore : Attic for παύση. — ἀτιμώσαντες, by disabling you, in a legal sense. If the prosecutor failed to obtain one-fifth of the votes he fell into ariula: i. e. besides incurring a fine of 1000 drachmæ, he was forever disabled from instituting a similar suit. Cf. Bœckh Pub. Econ. Athen., p. 492 ff; Meier and Schöm. Att. Proc., p. 734.

§ 83. in toutous, i. e. for the successful resistance Dem. offered to the schemes of Cleitarchus and Philistides. - ypádartos: the gen. absol. seems to denote both time and concession here: although and when. τούτου γιγνομένου: all attempts to explain the reference of these words seem unsatisfactory. (1) To make τούτου refer to the decree of Aristonicus as second in order is hardly possible, since nothing is said anywhere of any similar decree prior to this one, and because this interpretation would require γενομένου. (2) If τούτου refers to the decree of Ctesiphon, we meet with the following difficulties: (a) The word κηρύγματος cannot properly be used of the proposal of Ctes., wh. was as yet hardly a ψήψωμα. The κήρυγμα was the very thing Æsch. sought to prevent by his παρανόμων γραφή. (b) How can the agrists ἀντεῖπεν, ἐγράψατο be joined to this present idea? We must then read: and whereas the present is now the second proclamation in the theatre WHICH IS COMING OFF in my honor, Æschines, although present, neither SPOKE in opposition, etc. But "spoke" when? (c) By referring to § 223, it will be seen that the proposal of Ctes. was third in order, counting that of Demomeles and Hyperides as a single one. I can find no ground for Holmes's assumption that the crowns proposed by Aristonicus and by Ctesiphon were the only ones proclaimed in the theatre, and therefore this was second to that; against this supposition is the statement in our reading the sentence is: he would have made mention if he had written; with the reading έγραφεν: he would make mention (ἐμέμνητο used as an impf.) if he were writing, the speaker putting himself back to the time when Philip was writing his letter. — τούτων, sc. τῶν ἀδικημάτων. — εἰχόμην, I fastened myself to, as a determined foe. On these I fixed myself, Kenn.; grappled with, Wh. — τὴν...προσβείαν: Dem. was himself a member of this embassy, in 343 B. c. — παρεδίστο, was trying to steal into. The Peloponnesus was divided into factions, wh. Philip was insidiously stirring up against one another for the purpose of gaining a foothold for himself. It was through this embassy that the Peloponn. states were aroused to their danger, and Philip was prevented from invading their territory until after Chæronea. — τὴν εἰς Εδβοιαν: in the same year as the preceding. — τὴν... ξοδον: these expeditions came two years later (341); first Oreus was delivered and its despot, Philistides, slain; then Cleitarchus, despot of Eretria, was driven forth by Phocion.

§ 80. τους αποστόλους, the naval expeditions, alluding probably also to the improvements in the trierarchal law introduced by him, wh. are set forth in § 102 ff. Cf. πάντα τον πόλεμον των αποστόλων γιγνομένων κατά τὸν νόμον τὸν ἐμὸν, § 107. — καθ' οῦς = almost δι ῶν, per quas. For similar use of κατά cf. Thuc. I. 60; II. 87. "This use of κατά is somewhat rare, but may be viewed, perhaps, as expressing the accordance between the instrument and the result, the cause and the effect, like the adv. accordingly in certain cases." LARNED. — Χερρόνησος: one of Philip's most cherished purposes was to gain possession of the Chersonesus, wh. at this time was partly in the power of Cersobleptes, king of Thrace and an ally of the Athenians. At first Philip contents himself with subjugating C. and occupying the strongest points in Thrace (§ 27). But in 340 B. C. Philip interferes in the contest of the Athenians w. the inhabitants of Cardia, formerly an Athenian dependency; this leads to an open rupture and to a formal invasion of the Chersonesus on the part of Philip. Thence he turns to the Propontis to gain control of the straits that lead to the Euxine. But here his customary good fortune fails him; in vain he besieges Perinthus and Byzantium; the Athenian auxiliary force compels him to withdraw, and again the Chersonesus is free. — οἱ σύμμαχοι, sc. Tenedos, Proconnesus, etc. Cf. § 302. — των άδικουμίνων: gen. of the whole depending on $\tau \circ is \ \mu \grave{\epsilon} \nu$, $\tau \circ is \ \delta'$. — $\flat \mu \hat{\epsilon} \nu$... $\pi \epsilon \iota \sigma \theta \epsilon \hat{\iota} \sigma \iota \nu$, to those who at that time followed your advice. — το μεμνήσθαι, και νομίζειν: subj. of $\pi \epsilon \rho \iota \epsilon \gamma \epsilon \nu \epsilon \tau \sigma$ to be supplied.

§ 81. και μην introduces a strong asseveration, = and verily. — Φιλιστίδης...Κλείταρχος: cf. note § 79. — ὑπάρχειν ἐφ' ὑμᾶς, that the possession of these places might be in his hands for your injury. — ποιῶν ἡδίκει: the

addition of the partic. makes the expression emphatic. — $\pi \alpha \nu \tau \alpha \chi \circ \vartheta = any$ where. Cf. note on $\pi \delta \nu \tau \omega \nu$, § 5.

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§ 223 in regard to the proposal of D. and H.: τάς αύτάς συλλαβάς καί ταυτά βήματ' έχει, άπερ πρότερον 'Αριστώνικος, νῦν δὲ Κτησιφών γέγραφεν oùrosi. (3) As the text stands (we believe it is corrupt for the additional reason that the art. τό is necessary, since we cannot say τοῦτό μοι γίγνεται δεύτερον κήρυγμα, but only τοῦτο τὸ κήρυγμα γίγνεταί μοι δεύτερον), the following explanation suggested by V. seems most natural. a comparison w. §§ 222, 223 we conclude that Dem. had been crowned twice in the theatre before Ctes. made his proposal. (What Dem. says in § 120 refers in general to his coronations, most of wh. occurred in the ordinary localities, the Pnyx and the Senate-house). Now the first proclamation in the theatre was that of Aristonicus, and to this one τούτου γιγνομένου refers, but in this way : δεύτερον γίγνεσθαι = iterari, to be repeated; hence the entire sentence would read, and when this proclamation (sc. this one of Arist.) was made a second time in my behalf, which was done through Demom. and Hyper., whose proposal was couched in the very same terms, and was unsuccessfully attacked by Diondas. Decrees and other legal formulæ were often thus repeated in the same terms, the names of the parties concerned alone being changed. (4) W. suggests an excellent emendation, τοιούτου for τούτου, τοιούτου referring to the similarity of the phraseology employed in the decree of Demom. and Hyper. With this change we read: when therefore you crowned me at that time for these things ... and the crown was proclaimed in the theatre, yea, even when such a proclamation was being made for me already now a second time, Æschines, although present, neither spoke in opposition, nor indicted him who had proposed it. The learner will observe that the partic. γιγνομένου has the time of the impf., to denote the continued existence of this proclamation, wh., unlike that of Aristonicus, was the occasion of a suit. That Æsch. did not object the first time, the orator lets pass by; but that he should have taken no notice of the second similar proposal, and still attack the proposal of Ctes., wh. is of the self-same import, this Dem. makes prominent in this muchdisputed sentence, as we understand it.

§ 85. συμβήσεσθαι...στεφανώμαι: for this form of cond. sent. cf. H. 946, 898; G M T. 444, 689. 2; Cu. §§ 545, 548, last sentence; C. 681, 645. — ώς ετέρως = otherwise, euphemistic for κακώς. — τότε, sc. δταν ἢ νέα πράγματα, emphatic.

§ 86. οὐκοῦν, accordingly; marking a conclusion. The οὐκ points to the preceding negative idea, οὐ μέμψεως, κ. τ. ἐ. What is the meaning of οὔκουν?— μὲν has no corresponding δέ, but the implied opposition to τῶν χρόνων ἐκείνων is obvious.— πάντας, sc. τοὺς χρόνους, wh. most MSS. include in the text.— τῷ νικᾶν, dat. instrum., by the fact of my prevailing in speaking and proposing.— προσόδους, solemn processions. Cf. θυσίαι καὶ πομπαὶ, § 216.— ὡς... ὄντων, on the ground that, etc.

87. Tolyw: often used to resume the narration, like our well, then. τοις μέν δπλοις, τη δε πολιτεία, with arms indeed by you, but through statesmanship and decrees by me. The instrum. is denoted by the dat., the agent by ord w. genit. The critical student will notice an inversion in the order of the words $\dot{v}\phi$ $\dot{v}\mu\omega\nu$ ross $\delta\pi\lambda\omega$ s \times $\tau\hat{\eta}$ π olitela $\dot{v}\pi$ $\dot{\epsilon}\mu\omega\hat{v}$; this is intentional and gives variety. From the form of the letter X the ancient rhetoricians called it chiasmus. - Suappayion, even though some of these should burst; i. e. invidia vel indignatione. Diss. Kenn. quotes Virg. Eclog., VII. 26: Invidia rumpantur ut ilia Codro. Tyler follows Wh. in taking it to mean, straining their lungs to contradict me. - Erepoy, i. e. alius generis. Schaef. — ἐπιτειχισμὸν: in § 71 we have ἐπιτείχισμα. Reiske and Schaef. understand the allusion to be not to Byzantium, but to the control of the grain trade, wh. was to be to Philip an instrument of aggression different fr. the stronghold he had lost in Eubera. — income Beeckh Publ. Econ. Athen., p. 111, calculates the amount of grain annually imported at one million medimni. The main supply came from the region bordering upon the Pontus. — παρελθών, going along the coast. — αὐτῷ: join w. συμπολεμείν. — ἐπὶ τούτοις, upon these terms. Dem. himself went on the embassy (cf. § 244) in 340 B. C. to persuade the Byzantines to resist Philip. He persuaded the Athenians to enter into an alliance w. Byzantium. When Philip saw not only the Athenians, but also the Chians, Rhodians, and Coans coming to the aid of Byzantium, he reluctantly withdrew. — xápaka: by synecdoche for χαράκωμα = a palisaded camp, a stockade. — μηχανήματ, having planted enginery.

§ 88. ἐπερωτήσω: ἐπερωτῶν means to ask a question again or besides (ἐπί), as something superfluous. — τὸ ὑμεῖς, the word "you." Cf. Cu. § 379; C. 522 d. — τὴν πόλιν λέγω: this the orator adds in order to be able to say τῷ πόλει st. ὑμῶν in the next sentence, and thus to avoid the appearance of making himself out to be the leader and guide of his judges. — ἐπλῶς, in a word, altogether; it modifies the whole sentence. — δούς: so reads also Bekk., after the best MSS.; all other Editt. read διδούς, wh. denotes the time of the impſ., the same as γράφων, πράττων. Reuter defends δούς as expressing in the way of a climax both a preterite and a perfect idea; i. e. who gave and has given; he also thinks the monosyllable forcible at the close of the period. V., on the contrary, objects that the ears of Dem. would never tolerate the two successive syllables δῶς δούς. Dionys. Hal. cites the close succession of the four long syllables in ἀφειδῶς δούς ἐγώ as an instance of Dem. severity of style.

§ 89. δ... ένστὰς πόλεμος, i. e. the war between Philip and the Athenians, after the peace of 346 B. C. had been annulled. — ἀνευ = χωρίς, apart from, besides. — ἐν πῶσι τοῖς...βίον, in all the necessaries of life. — τῆς νῦν εἰρή-

νης, i. e. the peace after Chæronea, procured by Demades. — ήν...τηρούσιν: Dem. calls to mind the refusal of the Athenians, under the influence of the Macedonian party, to support the Peloponnesians in their revolt against Alexander. — οἱ χρηστοὶ: cf. note § 30. — ἐπὶ ταῖς μελλοίσαις ἐλπίσιν: the idea would be more logically expressed by έπι ταις των μελλώντων έλπισω, since the hopes are themselves present; but the orator chose this form of expression to correspond to της νου είρηνης. — διαμάρτοιεν: what use of the optat. here and in the following verbs? Cf. H. 870; GMT. 721, 722; Cu. § 514; C. 638. — ων = τούτων d: H. 996 a; Cu. § 598. 2; G. gr. § 153, N. 1; C. 554 and note. For the accus. & cf. H. 724; Cu. § 402; G. gr. § 164; C. 480 c. — μη μεταδοίεν: the asyndeton gives emphasis. μεταδούναι = to give a share of, to impart; $\mu \epsilon \tau \alpha \sigma \chi \epsilon i \nu = to$ receive a share of, to share in. Most Editt. read καl μ') μετάσχοιεν, κ. τ. έ., wh., to say the least, makes the sentiment a harsh one. The omission of $\mu\eta$ with Σ and Laur. S gives a much nobler turn to the sentence. The orator utters then the prayer that these treacherous men may fail of realizing their hopes (wh. involve the destruction of their common country), and may enjoy freedom and independence in company w. those who seek to secure their country's highest good; and, on the other hand, that they may not impart to the commonwealth that ruin of public good wh. they have aimed at as a means to promote their own private interests. The thought underlying the whole passage is that the welfare of the state involves the welfare of the individual, and vice versa. Cf. Thuc., II. 60. 2; Soph. Antig., 188-190; Plato Legg., p. 875, A.

§ \$3. ή προαίρεσις, κ. τ. έ., my policy and administration = the policy of my administration; an instance of hendiadys. Diss. remarks that this is a favorite expression w. Dem. Cf. §§ 192, 292, 317. Notice the rhetorical order wh. makes the object of the sentence more prominent. — καλοκαγα-θίαν: this word may be translated honorableness, spirit of honor, generosity; Edelmuth (Jacobs). The mental characteristics of the καλός κάγαθός were honor, courage, magnanimity. Magnanimity, perhaps, best renders the word here, as contrasted with κακίαν = meanness.

§ 94. μεμψάμενοι...ἀν = ἐμέμψασθε ἀν: cf. G M T. 215; H. 987; Cu. § 595. 2; C. 658 α — ἐν... χρόνοις, sc, when Byzantium joined Chios, Rhodes, etc., in the so-called Social War against Athens, 357 – 355 B. C. — ἀδικουμένους: how does ἀδικεῖν differ fr. ἀδικεῖσθαι in meaning? — σύμβουλον...ῥήτορα: though generals had often gained that honor for the state, he was the first one who was merely a statesman to achieve this.

§§ 95–101. Demosthenes cites Examples from Athenian History in Justification of his Foreign Policy. Blastophyllas... σ ukopavtlas = defamations (β lá π t ω , ϕ η μ l), malicious s'anders (σ ûkov, ϕ aiv ω ,

from the false accusations often brought for robbing the sacred fig-trees. Cf. note on συκοφάντης, § 112). — των Βυζαντίων: Æsch. nowhere in his speech attacks the Byzantines; we must suppose this to be an interpolation, or, what is more probable, that Æsch. omitted this mention of the Byzantines fr. the revised edition of his oration, wh. he made in Rhodes, out of regard for the Rhodians who were the allies of the Byzantines. Cf. A. Schaef., III., Beilage III., p. 77. Cf. Introduction. — et r., st. 8 71, in case that, etc. - ovoras: H. 981? Cu. § 593; C. 677; G M T. 878 and 904; ὑπάρχειν...είδότας: emphatic st. simply είδέναι, lit. you exist knowing. Cf. § 228 : ὑπάρχειν ἐγνωσμένους. The partic. is used as a predicate adj.; cf. G M T. 830. — τφ...συμφέρειν, but also from the fact that it was to your advantage so to conduct affairs as I have conducted them. — καθ' ὑμᾶς, in your day. Not to be taken too literally, as the battle of Haliartus, mentioned below, occurred in 395 B. C. — τη πόλει: dat. agent w. πεπραγμένων. - каl...каl... праттых, for it is proper both that a man in private and that a state in public should always endeavor to shape the future with respect to the most illustrious precedents of the past.

§ 96. apportais: these were the notoriously unpopular governors placed by the Spartans, during their supremacy, over their dependencies. The state of things described here is recognized as existing immediately after the close of the Peloponn. War. For explanation of these historical allusions let the student refer to Grote's, Thirlwall's, or Smith's History, and to Thuc., IV. 66, 74; VIII. 95; Xen. Hellen., II. 2. 3; Plut. Lysand., cap. 13, 14. — άλλας νήσους, other islands, i. e. besides Eubœa and Ægina, as Lesbos, Samos, Melos. Cf. Xen. Hellen., II. 2. 5; 3. 6. It would seem more natural to have Αίγιναν come just before άλλας νήσους. Many Editt. read τàs άλλας νήσους, wh. is interpreted either as an instance of the pleonastic use of ol allow = the rest, sc. islands (but against this is the mention of Ægina and Eubœa already made), or as meaning all the remaining islands (but the Lacedemonians did not obtain control of nearly all). W. accepts Dobræus's emendation, Κέω ταs for Κλεωναs, and objects to Cleonæ as not being, like the rest, in the circle about Attica. — ναῦς...τείχη: the Athenian navy was limited to 12 ships, and the long walls were razed to the ground. — Κόρινθον: the Athenians joined an alliance of the Thebans, Corinthians, and Argives against Sparta. The allied forces were defeated in a battle fought near Corinth, 394 B. C., wh. circumstance gave the name Corinthian to a feeble war that lasted eight years and was terminated by the peace of Antalcidas. — αν εχόντων = αν είχον, might have borne many grudges. Cf. § 258, where &ν έχων = &ν έχοιμι; cf. GMT. 214. - των πραχθέντων, for the things that were done; genit. cause. - τον Δεκελεικόν πόλεμον: the last part of the Peloponn. War was thus named from the occupation of *Decelea* by the Lacedemonians, in 413 B. C., as a base of operations against Athens. Diss. calls attention to the admirable structure of this period: the participles at the beginning $(d\rho\chi \delta \nu \tau \omega \nu)$, $\kappa \alpha \tau \epsilon \chi \delta \nu \tau \omega \nu$) describe the threatening situation $(o\delta \tau' d\kappa l \nu \delta \nu \sigma \omega)$, that at the end $(\epsilon \chi \delta \nu \tau \omega \nu)$ gives the reason why the Athenians might have held aloof $(o\delta \delta' \dot{\nu} \tau \dot{\epsilon} \rho \epsilon \dot{\nu} \epsilon \rho \gamma \epsilon \tau \dot{\omega} \nu)$; while in the middle comes the principal sentence $(\dot{\epsilon} \xi \dot{\eta} \lambda \delta \epsilon \tau \epsilon)$, wh. is thereby rendered less emphatic.

§ 97. πέρας...τηρη: this passage has been much lauded by the ancient critics. Lucian in his Encom. de Demosth. compares it with Riad, XIII. 322-328.— καν εν οίκισκω, even though one should shut himself up in a cage and keep watch. Harpocr. makes οίκισκω = μικρῷ τωι οίκηματι. Didymus in Harpocr. renders it δρειθοτροφείω, wh. may be the origin of the ludicrous interpretation of the Scholiast: "Man must die anyhow, even though he change his manner of life, and, fancying himself to be a bird, shut himself up in a bird-cage."— τοὺς ἀγαθοὺς...τὴν ἀγαθὴν, men that are good, the hope that is good; generic use of the article.— προβαλλομένους, casting before themselves, as a shield; cf. § 301. Professor Tyler calls attention to the same figure in Ephesians, vi. 16.

§ 98. πρεσβύτεροι: the events referred to occurred some 40 years before the delivery of this speech. — ἐπαδή: the unusual order of this sentence is occasioned by the emphatic position given to Λακεδαιμονίους. — Λεύκτροις: cf. note § 18. — διεκωλύσατε: in 369 B. c. the Thebans invaded Lacedæmon and threatened the destruction of Sparta, but were hindered by an Athenian force sent out under Iphicrates, and finally compelled to retire from Laconia. — ούδ'...διαλογισάμενοι, nor taking into account what those men had done for whom you were about to incur danger.

§ 99. και γάρ: και is used elliptically; and you did so, i. e. take no account of, etc. $\gamma d\rho$ is epexegetical, introducing the fuller statement of διαλογισάμενοι. — τούτων refers back to ότιοῦν used in a collective sense, and is genit. cause w. δργην. — ὑπολογιεῖσθε has for its original meaning reckon in the account. — Δν = τούτων ά: cf. note § 89. — Εύβοιαν: in 357 B. C. Eubœa was divided into two factions, one of wh. had called in the aid of the Thebans for overthrowing democratic institutions. By the aid of the Athenians the Thebans were driven out, and the old regime was reestablished. Cf. Æsch., § 85; Diod., XVI. 7. — 'Ωρωπὸν: Oropus, situated on the border between Attica and Bœotia, had long been a bone of contention between these two states. In 366 B. C. Themison and Theodorus, the despots of Eretria, w. aid of the Thebans seized the place, wh. then belonged to Athens. The question of right of control came before a court of arbitration, and was decided in favor of Athens. But the Thebans declined to give up Oropus. Hence arose the famous δίκη περὶ Ὠρωποῦ; cf.

Diod., XV. 76; Xen. Hellen., VII. 4. 1. After Chæronea the possession of Oropus was guaranteed the Athenians by Philip. — ἐθελοντῶν...τριηραρχῶν, voluntary trierarchs, in addition to the regularly appointed trierarchs, who did not suffice for that year. On the office of the trierarchy vid. Dict. Antiq. and note § 102. — οὅπω, sc. εἰπεῖν μέλλω.

§ 100. Kal modifies the weaker idea of to owoas in contrast w. the stronger τὸ ἀποδοῦναι. "Merely" expresses it very well. - την νήσον, i. e. Eubera. - 70... aroboves, in that when you had become established as masters of their persons and their cities you restored these rightfully to those who had themselves done you injury. - Katastávtes: government? Cf. H. 940; G. gr. § 138, N. 8; Cu. § 570; C. 667. — ὑπολογισάμενοι is preceded in all the MSS. except in Σ , L, A², by $\dot{\epsilon}\nu$ of $\dot{\epsilon}\pi\iota\sigma\tau\epsilon\dot{\nu}\theta\eta\tau\epsilon$, wh. is probably a gloss from the corresponding passage in Æsch., § 85. — της...έλευθερίας και σωτηρίας: most MSS. and Editt. place ενεκα either after or before Έλλήνων. ενεκα is. however, not essential. The constr. στρατείας ποιείσθαι της έλευθερίας is closely related to the constr. τοῦ Φωκέας ἀπολέσαι expressing purpose or object, and has underlying it the idea of price or value. Cf. de F. L., § 76: πάσ' άπάτη και τέχνη συνεσκευάσθη τοῦ περί Φωκέας δλέθρου. Larned remarks upon the periodic form of the whole statement concerning the foreign administration of the orator as follows: "He first speaks of what the honor of Athens required, §§ 62 - 72; he next sets forth his own actions as being in accordance with the demands of that honor, §§ 73-94; he concludes w. what Athens had done in time past honorable to herself, §§ 95-100; thus uniting the whole topic in the one point of the honor of Athens."

101. elt: of succession of thought. — ύπλρ αὐτής, κ. τ. ἐ., when the deliberation was in a certain sense in behalf of herself; in the cases cited it was in behalf of others. — νη Δία, yea verily; the ironical force is manifest. Cf. § 117. — οὐκ ἀν ἀπέκτεινέ... εἰ... ἐπεχείρησα: cf. G M T. 410; H. 895; Cu. § 537; C. 631 b. Some of the best MSS. have ἀν w. ἐπεχείρησα. How would this modify the clause? Cf. G M T. 245 and 506. — λόγφ μόνον, to tarnish by word only; for it could be tarnished in no other way. λόγψ is in contrast w. ἔργον, and means simply by counselling. — εἰ ἡβούλεσθε... ἡν: how does this cond. sent. differ fr. that noticed last?

IV. §§ 102-109. DOMESTIC ADMINISTRATION. τούτων έξης, next in order to these just mentioned. — πάλιν αδ, once again. — καταλυόμενον, in a state of dissolution. — ἀτελεῖς, exempted; cf. ἀτελης τῶν ἀλλων λειτουργιῶν, Dem. c. Mid., § 155. — ἀπὸ, by the payment of. Diss. cites ἀπὸ σμικροῦ, Aristoph. Plut., 377. There were four forms of the trierarchy. In its original form every wealthy citizen was required to furnish the state one trireme. Throughout this earliest period, this duty was an object of ambition to the wealthiest citizens. Later, when the citizens were reduced in wealth, prob-

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ably soon after the disastrous Sicilian expedition in 412 B. C., two were permitted to unite in a syntrierarchy. The system became gradually more inefficient, and in 357 B. c. came the third form. A law was enacted acc. to wh. the 1200 wealthiest citizens (120 fr. each tribe) were required to furnish and maintain the navy. These contributors (συντελείε), as they were called, were divided into 20 classes of 60 each, called συμμορίαι, and these classes were subdivided into companies of 15 each, and each company (συνγέλεια) had the charge of one trireme (In § 104 it is stated that 16 were found in each company; Beeckh supposes the 16th to be a kind of overseer or chief of the company.) But, in order to make the system more efficient, there was formed a smaller board, composed of the 300 richest men selected from the 1200. These were called the ήγεμόνες or έπιμεληταί των συμμοριών, and constituted a general committee of administration. advanced money, let out the contracts, made the purchases, etc., and levied the tax equally upon all their copartners. By this system every contributor paid exactly the same amount of tax irrespective of the amount of his income. It is easily seen how the rich, by shrewd management in letting out the contracts and apportioning the tax, might exempt themselves from any payment, and how inefficient a navy thus provided must become. The reform in the trierarchal law was proposed by Dem. as ἐπιστάτης τοῦ ναυτικοῦ in 340 B. C., and consisted in assessing every citizen according to his wealth. One trireme was to be furnished by every 50 talents of property value, or by every 10 talents rated, the rate being one fifth of the The maximum that could be claimed from any one was three triremes and a tender. Cf. Bœckh. Publ. Econ. Athen., Book IV. - άπολ**λύονταs**: so reads Σ: V. follows. All the other MSS. and Editt. (so far as I know) insert τὰ ὅντα before this partic. as its object. V. makes the partic. agree w. τους πλουσίους and govern τους...κεκτημένους, and translates: et cives mediocres aut tenues perdere. This form of expression receives supτων τους port from the similar statement in § 104: τους δ' ἀπόρους τῶν πολιτῶν $\dot{\epsilon}\pi\iota\tau\rho$ β our ϵ τ = ϵ τ ϵ τ want of promptness.

15 Δ μ 9 103. ἀγώνα: Holmes joins this word first w. γραφείs as a cognate accus. after passive const., and then again w. εἰσῆλθον. But most Editt. regard $\gamma \rho a \phi \epsilon is$ as used absolutely. The entire expression is best rendered: and having been indicted I entered upon a trial of this kind (i. e. the same kind of trial as that wh. Ctesiphon is now undergoing, sc. γραφή παρανόμων) before you and was acquitted. Cf. ϵ iσηλθον την γραφήν, § 105. "Dicitur, ut constat, εἰσέρχεσθαι, εἰσιέναι et de reo et de actore aut accusatore." Diss. — τὸ μέρος, sc. πέμπτον. The ordinal adj. is omitted, as here, in §§ 222, 250; but it is expressed in § 266. Cf. note on ἀτιμώσανres, § 82. — rous deutépous kal tpitous, the second and third ranks, after the πγεμώνες των συμμοριών in the order of the valuation of their property. - διδόναι, attempted to give, i. e. offered: an impf. de conatu. So έδίδοσαν, § 104. — el dè $\mu\eta$, but if not, i. e. but if I should not $\mu\eta$ $\theta \epsilon \hat{n}$ va.; we can best translate it, but otherwise, as it expresses the alternative to ωστε μή θείναι. Cf. H. 906; GMT. 478; C. 717 c. — ἐᾶν ἐν ὑπωμοσία: acc. to Meier and Schöm. Att. Proc., p. 285, the ὑπωμοσία was a declaration under oath that one had the purpose to bring a γραφή παρανύμων against a decree or measure before the assembly for deliberation. The effect of this declaration was either to prevent the final vote by wh. a bill became a νόμος, or, in case the bill was already passed, to stay its operation until the complaint παρανόμων had been tried and decided in the proper court. In the midst of this process the author of a bill could drop it and leave it under affidavit or protest. — καταβάλλοντα: the more usual reading is καταβαλώντα, wh. is transl. by Kenn., having entered it in the public register (i. e. ἐν τῷ Μητρών, where the public archives were kept). With this agree Bremi, Reiske, Holmes, et al. But this rendering is impossible w. our reading (pres. partic.), and one cannot let a bill go by default before it has been recorded. The transl., dropping it to leave it under protest, seems most in harmony w. the context. This view is preferred by Wh., Diss., W., V., et al.

§ 104. $\hat{\eta}_V = \hat{\epsilon}\xi\hat{\eta}_V$. — aitois $\hat{\mu}_V$... Avaliance in $\hat{\epsilon}_{T}$... Avaliance in $\hat{\epsilon}_{T}$... Avaliance is similar to our English, to grind the faces of the poor. — $\hat{\epsilon}_{T}$... An inverse $\hat{\epsilon}_{T}$ is similar to our English, to grind the faces of the poor. — $\hat{\epsilon}_{T}$ is an inverse $\hat{\epsilon}_{T}$ our Engl. idiom has a disjunctive particle, little on nothing. — $\hat{\tau}_{T}$ is an inverse $\hat{\epsilon}_{T}$ in the idea of nothing. — $\hat{\tau}_{T}$ is depends gramm. On $\hat{\tau}_{T}$, but logically on the idea of sure $\hat{\epsilon}_{T}$ contained in $\hat{\tau}_{T}$. — Suoiv, se. $\hat{\tau}_{P}$ in $\hat{\epsilon}_{T}$. This contribution would come from one who possessed property to the value of 100 talents, or 20 talents of ratable value. — $\hat{\tau}_{T}$ is $\hat{\epsilon}_{T}$ in $\hat{\epsilon}_{T}$ in $\hat{\epsilon}_{T}$ that would have to be furnished in compliance with the old law. — $\hat{\delta}_{T}$, as I have said, viz. in § 103. — $\hat{\epsilon}_{T}$ logocar, cf. didical, § 103.

§ 107. δοκῶ: the personal st. impers. const., as often; the 3d plur. to be supplied w. of πλούσιοι. — ἀν...ἐθέλειν = ἀν ἐθέλοιν. Cf. G M T. 214; H. 964; Cu. § 575. 1; C. 658. a. — τοῦ...ποιείν: gen. price, expressing purpose: for the sake of doing, to do. Notice how the order of the words gives emphasis to the contrast in μικρὰ βοηθ βσαι...μικρὰ ἀναλῶσαι. — καθυφείναι: composition? Transl., to compromise, Kenn.; lit. to let slip in an underhand manner. — τῷ...σεμνύνομαι, pride myself upon or because of, w. dat. of cause; but the verb is more commonly followed by ἐπί. — τῷ πεῖραν ἔργῳ δεδωκέναι, and upon the fact that it (sc. τὸν νόμον) has given proof of itself by actual experience. Cf. a similar expression in § 195. —

πάντα...πόλεμον: this refers, acc. to Grote, Cap. XC., to the entire period of hostility fr. the renewal of the war in August, 340 B. C., to the battle of Chæronea in August, 338 B. C. — icernplav: the suppliant was wont to place a wreath or twig, usually of olive, wound about with woollen bands, upon the altar of the deity whose favor was sought. The Scholiast informs us that there was an altar to Artemis in Munychia, to wh. seamen and trierarchs used to repair to offer their supplications and make known their grievances. — τῶν ἀποστολίων, the naval board, wh. had ten members, whose duty it was to superintend the affairs of the ἀπόστολοι. — ἐδίθη implies that they had the power of imprisonment. — καταλαφθάσα, abandoned, because of its slowness or unseaworthiness; ἀπολείφθη = left behind in port. — αὐτοῦ, here, i. e. in the harbor of Peiræus, as opposed to ἔξω = outside, at sea.

§ 108. tylyvero, were habitually occurring. — τὸ δ' αἴτιον, lit. and as regards the cause; in apposition w. the following sentence; similar are σημεῖον δέ, τεκμήριον δέ. Cf. Dem. de Cherson., § 32. — ἐν...ἡν, lay upon. — τὰ ἀδύνατα, cases of inability, to furnish the required quota. — πάντ' ...ἐγίγνετο, accordingly all requirements were wont to be met. — δόξαι, κ. τ. ἐ.: the plur. expresses repeated instances of the renown, etc. — βάσκανον, κ. τ. ἐ.: "No sordid envy, no rancor, no malignity...and no meanness." Leland. For other instances of βάσκανος, a favorite word w. Dem., cf. §§ 119, 132, 242, 317.

§ 109. En... tois kard the $\pi \delta \lambda v = home$ or domestic affairs as opposed to $\ell \nu$ tois Ehrmensis = foreign affairs. — $\Delta \nu \tau \lambda \dots \sigma \nu \mu \phi \rho \delta \nu \tau \omega \nu$, in preference to the common interests of all the Greeks.

(c) §§ 110-119. The Question of Accountability. τοίνυν, now then, to proceed. — τὸ belongs to the whole sentence introduced by ώs, and is subj. accus. of δεδηλώσθαί. Transl., the statement that, etc. — μοι, dat. agent w. perf. pass. — τὰ μέγιστά γε, the most important, with emphasis (from γε) on most. The orator alludes to the last contest w. Philip, wh. ended w. Chæronea. — ὑτολαμβάνων, supposing. ὑτολαμβάνων = sub ponere. — ἀποδοῦναι: why rather than δοῦναι! — ὁμοίως, equally, all the same, as though I had made mention of my remaining measures, in wh. case μοι below is dat. of int. w. ὑπάρχεω, exists for me. Cf. § 39. So Diss., Bremi, Wh., Jacobs, and most Editt. But some prefer to join ὁμοίως more directly w. μοι, in the sense of equally with me. Transl., nevertheless the consciousness of these facts exists as my witness in each of your hearts.

§ 111. τῶν...λόγων depends on τοὺς πολλούς, wh. is the obj. of both μανθάνειν and συνεῖναι. — ἄνω και κάτω διακυκῶν, sursum et deorsum permiscendo, V.; das Oberste and Unterste durch einander rührend, Jacobs; Holmes paraphrases it, in a bewildered medley. — παραγεγραμμένων νόμων:

in a γραφή παρανόμων the prosecutor was obliged to publish in parallel columns the laws and the proposed measures that were attacked as contravening them. — διακεχείρικα: this verb is used especially of the administration of financial affairs.

§ 112. ἐπαγγειλάμενος, having offered of my own accord. "δέδωκα in connection w. ἐπαγγειλάμενος amounts to ἐπιδέδωκα. On the subj. of ἐπιδόσεις (patriotic donations) cf. Smith's Dict. Antiq." Holmes. - τῶν ἐννέα. άρχόντων: these are mentioned as being subject to the most rigid scrutiny for the discharge of their official duties. — \$\delta \lambda \delta \de φιλο in composition is active when it is the first, but passive when it is the second part of the compound; e.g. $\phi \iota \lambda d\nu \theta \rho \omega \pi \sigma s = \text{loving man}, \theta \epsilon \delta \phi \iota \lambda \sigma s$ = beloved of God. So φιλόδωρος = fond of giving. — τοὺς συκοφάντας, and to bring him before the Pettifoggers and to appoint these to audit his donations. The art. robs is used to point out an analogy to els robs hoyiστάς as the regular commission or board for auditing accounts. The opprobaious term συκοφάντης was applied to a class of men who made it their business to play the spy upon their fellow-citizens, in order that by threatening an accusation they might extort "hush-money" from violators of law, or levy "black-mail" upon innocent persons. For the etymology of the term cf. note on συκοφαντίας, § 95. But L. and Sc. in the 6th Oxford Edit. prefer the following, wh. seems to point directly to the actual use of the word: "one who brings figs to light by shaking the tree; hence one who makes rich men yield up their fruit by informations, and other vile arts." The comic poets, particularly Aristoph. (cf. Acharn., 818-828), hold this class of men up to contempt and ridicule. The term has been variously rendered: pettifogger, partisan, slanderer, informer. This and the following sections contain the αφυκτος λόγος of the orator, as Æsch. calls it. fallacy, however, is apparent. Dem. skilfully avoids the real issue. question was not whether Dem. should first give account of his donations, but of his administration; for such an account must first prove what he had thus far simply asserted, viz. that he had made bona fide donations, and not stolen fr. the state with one hand what with the other he had given as a pretended donation. To be sure, when this speech was delivered this point was fully proved; the accounts of Dem. had long ago been audited and approved; but at the time Æsch. made his complaint (some 7 years before) the charge of illegality on this score was technically just.

§ 113. τῷ θεωρικῷ: cf. note, § 55. — ἐπέδωκα, I gave a donation of money. ἐπιδιδύναι = lit. to give in addition to the amount due. The author of the Lives of the Ten Orators (Pseudo Plut., p. 846) places this donation at 10,000 drachmæ. — ἐπήνεσεν... ὑπεύθυνον: this is professedly quoted fr. the proposal of Cles. The common reading inserts ἡ βουλή as

subj. of ἐπήνεσεν, but Σ omits this most properly, as V. remarks, since Esch. did not accuse the Senate, but Ctes. only. Observe that Dem. adroitly substitutes this verb (= ἐπαινεῖν ἔγραψε) for στεφανοῦν ἔγραψε. — οὐ περὶ τούτων, κ. τ. ἐ.: yes, but not (did he propose to laud me) on account of those things for which I was held responsible, but for what donations I made, O pettifogger! — τειχοποιός: cf. note § 55. — τάνηλωμένα, the money expended; this was, acc. to Esch. in the passage cited below, in addition to the 10 talents received fr. the state, the sum of 100 minæ fr. his own purse; but acc. to Lives of the Ten Oratt., p. 851, this sum was 3 talents. — δδὶ: i. e. Ctesiphon. The demonstrative ι has the deictic force = here present. So οὐτοοί below.

§ 114. Herry, in vestris quidem moribus. Diss. "It was in their very natures not to require such a thing" (Larned), sc. as to give account of donations. Reiske, Schaef., Dind., prefer the reading ξθεσω = customs, practices, as opposed to νόμοις. Cf. § 275; Isocr. Panegyr., § 152: άλλ' ἐν τοις ήθεσι τοις αὐτοις διαμένουσιν. - Naurukhis was leader of the forces cent to aid the Phocians in 352 B. C. Cf. Diod. XVI. 37. - 57e: some Editt. read or; but both the idea of time and of cause may be expressed by ore, and, while cause is natural as corresponding to $\dot{\epsilon}\phi$ of above, time seems required w. the change of tense in ἐστεφανοῦντο. — Διότιμος: in Lives of the Ten Oratt., p. 844, he is called one of the leaders of the people, and in Arrian Anab., I. 10. 4, he is named as one of the statesmen whose surrender Alexander demanded. — Χαρίδημος: a brave soldier, leader of a mercenary force, who rendered the Athenians great service in their Thracian expeditions. Dem., in his Orat. c. Aristocr., §§ 151, 185, 188, speaks of his receiving a crown. — έστεφανοῦντο: why this change of tense? Drake supposes that the perfect (ἐστεφάνωται, τετίμηται) denotes that Nausicles and Neoptolemus were still living, the imperfect (ἐστεφανοῦντο) that Diotimus and Charidemus were dead. But this supposition seems true only in case of Neoptolemus; at least of the others it is not known whether they were alive or dead. V. suggests that the perf. represents the act as completed, the impf. as customary. - Νεοπτόλεμος: the rich man referred to in Dem. c. Mid., § 215. He was probably present; hence οὐτοσί. — ξργων, sc. δημοσίων. — αν είη...εί...εξέσται...υφέξει: to make a regular cond. sent.. what forms would be required in the conditional to correspond to the consequent clause? How would this change affect the sense? - if the sense? - if the sense? subjoin accounts, the prep. υπό denoting under or below; here in the sense of at the foot of his list of donations. The orator aims to show here that usage was on his side. The precedents he cites may have been exactly in point: but unless they were, his argument fails in so far as he does not prove, but simply assumes, that these men received their honors before they had rendered their account.

§ 115. **rovrois**: dat. int. w. $\gamma \epsilon \gamma \epsilon \nu \eta \mu \dot{\epsilon} \nu a$: the very decrees passed in honor of these men.

§ 117. ols: supply $\tau o \dot{\tau} \omega v$ as antecedent in the same constr. as $\tau \hat{\eta} s$ $dρχ \hat{\eta}$ s. — οὐκοῦν οὐδ' ἐγώ, and therefore I am not either. The οὐκ in οὐκοῦν looks back to οὐχ ὑπεύθυνος just preceding, and implies an interrogatory, am I not οὐχ ὑπεύθυνος? — ταὐτὰ γὰρ...δήπου, for I presume I have the same rights w. reference to the same things as the rest of mankind. The sarcasm of this truism need hardly be pointed out. — ἐπέδωκα: the punctuation varies in diff. Editt., most placing a colon here and after hoxor and ποξα. But to put these statements as suppositions in the interrogatory form seems very suitable to the idea. Have I given donations? (very well), for this I am praised, etc. The same is true of §§ 198, 274. — oùk $\ddot{\omega}$ ν: the parts. is causal: while or since I am not. — $\ddot{\delta}\omega$ κα = $\dot{\epsilon}\pi\dot{\epsilon}\delta\omega$ κα. "The simple verb may follow after the more complete form." V. - Sebuka: this was true at the time he said it, but not when the suit was first brought, 7 years before. — νη Δί', άλλ', yea, verily, but did I discharge my official duties in an unjust manner? A more forcible form of introducing an objection than the more usual άλλὰ νη Δία. — εἶτα gives a certain degree of surprise and indignation to the inquiry. — είσηγον, sc. είς τὸ δικαστήριον. W. understands this, not of leading into court to answer charges of unsatisfactory accounts, as Diss. seems to take it, but of the presentation of the accounts already audited and approved by the Logistæ to the general court for confirmation; at this time any citizen might bring in a complaint for malfeasance or fraud, in response to the customary invitation: rls κατηγορείν βούλεται; Cf. Meier and Schöm., p. 103. — οὐ κατηγόρεις: most Editt. punctuate, as this, with a mark of interrogation, but translate as if τi or $\delta i \dot{\alpha} \tau i = why$? preceded. Voem. objects to this punctuation on the ground that thus we get the opposite sense (did you not accuse me? meaning yes) to what is intended. But this is not necessarily the sense. The statement receives a sarcastic force from the interrogative form: you did not accuse me? Doubtless, the orator's tone of voice more clearly indicated this sarcasm, as also in the preceding $\nu \eta \Delta l' ... \hbar \rho \xi a$. Cf. Dem. de F. L., § 25: είτα τότ' οὐκ έλεγες παραχρήμα ταῦτα οιίδ' ἐδίδασκες ἡμᾶς;

§ 118. ἐστεφανῶσθαι: to be understood of the proposal to crown. — ols ... τοῦ προβουλεύματος: "the construction is τούτοις γὰρ τοῦ προβουλεύματος α οὐκ ἐγράψατο, for by those parts of the preliminary resolution which he has not indicted it will be clearly proved that he is malicious in those which he does attack." Wh. To make the attack upon a part and not upon the whole of this transaction is a proof of malicious intent.

§ 119. φησιν ή βουλή: the Senate had adopted the proposal of Ctes. Cf. note, § 9. — παρανόμων γράφη, you indict as illegal. παραν. is genit.

crime or charge. - oby & row oros: the art. & is used generically, to designate one of a class, not such an one? The orator is foud of winding up a division of his speech by some such sharp appeal as this. Cf. §§ 52, 101; de F. L., 66. In comparing the parallel argument of Æsch. we notice an anticipation of one point wh. Dem. does not touch upon, sc. that his office does not fall within the intent of the law of accountability, since it is not a regular magistracy (doxt). From the silence of Dem. we must infer either that Æsch. inserted this argument in the later edition of his oration, or that Dem. judged it unwise to attempt any refutation. The answer of Dem. to this second count of the indictment is generally regarded as unsatisfactory, at least when taken from a strictly legal standpoint. How far the law requiring the incumbent of an office to give in the account of his administration prior to his receiving any public honor may have become obsolete, it is impossible to say; that it had often been disregarded before, seems quite probable from what we know of the irregular and imperfect character of Athenian administration. And hence Dem. may have felt it quite safe to leave this point of the case out of view, as likely to be overshadowed by the argument showing the unreasonableness of being obliged to give an account of one's donations to the public service.

(d) §§ 120-122. The Place of Proclamation. μυριάκις μυρίους: a rhetorical exaggeration; yet not so great as might be, judging fr. the statements of Æsch. — πολλάκις...ἐστεφανῶσθαι: notice the change in the phraseology (στεφανοῦν st. κηρύττεω), and cf. note, § 83. — σκαιὸς = perverse. — τοῦ δὲ...συμφέροντος: "etsi vero non dubium veram causam rei fuisse, ut etiam exterorum quam plurimi coronatos cives et urbem talium civium matrem admirarentur, Demosthenis ingenium agnoscas in eo, quod pulchriorem interpretationem proponit." Diss. The same motive is appealed to by Æsch. c. Cles., § 177 ff., and by Lycurg. c. Leocr., § 10.

§ 121. $\pi\lambda\eta\nu$... $\dot{\alpha}\nu\alpha\gamma\rho\rho\epsilon\nu\ell\tau\omega$ is a direct citation fr. the law. — $\psi\eta\phi\ell\sigma\eta\tau\alpha$, sc. $\dot{\alpha}\nu\alpha\gamma\rho\rho\epsilon\nu\ell\tau\omega$ de $\dot{\alpha}\nu$ $\tau\hat{\omega}$ de $\dot{\alpha}\nu$ ρ . — $\dot{\alpha}\nu\alpha\gamma\rho\rho\epsilon\nu\ell\tau\omega$, sc. $\dot{\alpha}\nu$ ν from the third count of the indictment may be summed up thus: (1) Esch. claims that the place of proclamation is fixed by law as follows: crowns awarded (a) by the people must be proclaimed in the Ecclesia; (b) by the Senate, in the Bouleuterion; (c) by the committee of the deme or tribe, in the deme or tribe meeting. (2) Dem. claims that the proclamation of any crown may be made in the theatre on the vote of the people or of the Senate. (3) Esch., anticipating this statement, argues that the proclamation in the theatre under special vote applies only to the crowns bestowed upon Athenian citizens by foreign states. As the claim of neither can be confirmed by genuine proofs, we are unable to decide this disputed point. Most critics hold that Esch. is here also, as in the matter of accountabil-

ity, technically in the right; yet that it is manifestly improbable that the proposal of Ctes. would have been accepted by the Senate, had not usage been on his side. But Westermann and others call in question the truthfulness of Æsch. representation, that the Athenian people had voluntarily and wholly cut themselves off from the privilege of proclaiming in the theatre the honors they themselves conferred, while permitting this very thing to be done in the case of crowns awarded by foreigners; and they believe Æsch. guilty either of perverting the so-called Dionysiac law, or of suppressing that most essential clause cited by Dem. This opinion finds support in the language of Dem.: νόμους μεταποιών, τών δ' άφαιρών μέρη. But this again is the very charge Æsch. brings against Dem. Cf. infra: χρήσονται τοῦ νόμου μέρει τινὶ, κ. τ. έ. - Ελλεβορίζεις, purge with hellebore. as a cure for insanity. — αἰσχύνη...εἰσάγειν...μεταποιῶν...ἀφαιρῶν: many Editt. read εἰσάγων. Ordinarily, what is the diff. between the partic. and the infin. after alσχύνομαι? Cf. H. 986; G M T. 903. 1; Cu. § 594; C. 657 k. A similar mingling of partic. and infin. without any apparent diff. in the sense, occurs in Xen. Cyrop., V. 1, 21. 22. Trunsl., you are not even prevented through shame from introducing, and you are not ashamed to alter and to garble. — \$66vou: genit. cause, denoting the motive. - άδικήματος, for any misdeed; genit. cause, denoting the charge or crime.

§ 122. τφ δημοτικφ: a sarcastic allusion to the words of Æsch. given below. — **ξχοντα** agrees with αὐτὸν to be supplied as obj. of κομιζόμενος. λόγω, by description or definition, as opposed to πράγμασι...πολιτεύμασι, and in allusion to the terms of the συγγραφή. Some render it incorrectly, by their speech, wh. would require τ ? $\lambda \delta \gamma \phi$ or $\tau o is$ $\lambda \delta \gamma o is$. — $\tau o is$ $\delta \eta \mu \sigma \tau \kappa o is$... γιγνωσκομένους: change of constr. after ώς περ fr. nom. (ἐκδεδωκώς) to aceus. absol. Cf. § 276; G M T. 853; H. 974; Cu. § 588; C. 675 d. - βητά και άρρητα = lat. dicenda et tacenda; "names mentionable and unmentionable." Wh. "Billingsgate, as the Londoners would say." Kenn. — άμάξης: in allusion to the custom of the Athenians to revile and banter one another in most unbecoming language, while they were riding in open carts or wagons at the celebration of the Anthesterian festival, particularly on the second day, the Xbes. Vid. Dict. Antiq. Dionysia. Cf. note on moumelas, § 11. This same practice was in vogue among the Athenian women at the Thesmophoria. Cf. Creuzer's Symbol., IV. 462.

(e) §§ 123-125. Transition to the Third Division of the Oration. καὶ τοῦτο, this also, sc. let me say, in addition to the statement introduced by καὶ βοᾶs above. — ξχειν, has to do with, involves. — λοιδορίαν βλασφημίας, κ. τ. ξ., but calumny involves defamations, which foes chance to utter against one another in harmony with their own proper spirit. Cf.

note on § 10. With this cf. Cic. pro Cæl., 3. 6: "Sed aliud est maledicere, aliud accusare. Accusatio crimen desiderat, rem ut definiat, hominem ut notet, argumento probet, teste confirmet; maledictio autem nihil habet propositi præter contumeliam."— ἐπείληφα: we say in Engl., I take it that, expressing an opinion resulting from previous reflection.— ἀπὸ τῶν ἰδίων = ex vita privata, to be joined w. κακῶς λέγωμεν.— τὰ ἀπόρρητα, things forbidden, hence disgraceful scandals. Dem. has special reference to the scandalous personalities of Æsch., § 171 ff.

§ 124. oider httor èmos = dmolws èmol. — womesser = λ 01dopeîr. Cf. note on womeslas, § 11. — oide èrravda, not even here, i. e. in these personalities. — thatror, k. τ . è., is he justly to come off with less, i. e. than he gave. — $\phi \hat{\eta}$, why the subj. ? Cf. G M T. 287, 289; H. 866, 3 c; Cu. § 511; C. 647. — $\hat{\eta} v = \hat{\epsilon} \hat{\xi} \hat{\gamma} v$. — indep totrow: in behalf of these, sc. the Athenian citizens. — et map holkour: if in fact I did wrong, as by the form of the condition he assumes. — if the infact I did wrong, as $\hat{\eta} v = \hat{\eta} v = \hat{\eta} v$.

§ 125. ἀθφος, stand clear by every consideration. — τῷ χρόνφ, by the time, i. e. wh. elapsed since the accusation was first made, nearly 8 years. - Th προθεσμία, by the statute of limitation. Meier and Schöm. Att. Proc. p. 636, state that 5 years was the limit allowed for bringing prosecutions in cases of indebtedness, recovery of estates, etc. The γραφή παρανόμων could be brought against the author of a decree only within the limit of a year after its proposal; later than this, the decree could still be attacked. but not its author. Ctesiphon, whom Dem. represents, was therefore άθφος $\tau \hat{\eta} = \pi \rho o \theta \epsilon \sigma \mu i q$. — $\tau \hat{\phi} = \kappa \epsilon \kappa \rho i \sigma \theta \alpha \epsilon \ldots \pi \rho \delta \tau \epsilon \rho o \nu$: Diss. makes this refer to the prosecutions by Diondas (§ 222), and by Patrocles for the trierarchical law (§ 105). — τη πόλει δ', κ. τ. έ., but (where) the state must needs share more or less in the reputation connected with my public transactions, there have you encountered me? The enthymeme contained in this section may be stated thus: Æsch. professes to be the enemy of Dem.; but his prosecution is so conducted that it can result only in injury to the state; ergo, he is the enemy of Dem. only in name, but of the state in fact. The student will recollect that this same charge of being dishonest as an accuser was made by Dem. against his rival at the outset of his speech (§§ 12-16). There, as here, this charge rests on the fact that Æsch. prosecuted so long after the alleged crimes had been committed, that now they could not be properly punished even if proved; but there the conduct of Esch. is explained as due to personal hatred, here as influenced by a purpose to injure the state. With this sharp reproach, the orator concludes what may be regarded as his defence, and proceeds to the attack.

THIRD DIVISION OF THE ORATION.

§§ 126-323. Strictures on the Personal Character and Public Career of Æschines, and Review of his own General Policy. (a) §§ 126-131. Personal Character of Æschines as an Orator and a Man. (b) §§ 132-323. The Career of Æschines as a Citizen and Statesman contrasted with that of Demosthenes.

(a) §§ 126-131. Secretar, has been indicated to all, sc. by his preceding arguments. The quiet assurance of the orator, as if certain of his case, probably suggested to the ancient critics the idea that a burst of applause followed his last sentence, wh. he interpreted as a clear proof of his acquit-We may well believe that the orator had more convincing, if less palpable, tokens than this of his power over his auditors. - & introduces an anacoluthon. The apodosis that would regularly follow έπειδη τοίνυν... δέδεικται, is suppressed under the influence of passion. (Cf. Hermog. Περί 'Ιδεών, II. p. 342.) V. supposes that the orator, had he spoken calmly, might have expressed himself thus: χρη περί σοῦ καὶ τῶν σῶν εἰπεῖν, ἀπορῶ δέ, τοῦ πρώτου μνησθώ. But it is only after a vehement outburst of passion (in §§ 127, 128), called forth by the invective of Æsch., that the orator proceeds (in § 129) to speak of the personal history of his opponent, without regard to the structure of his previous period. — βλασφημίας should regularly come after eloquévas, but is placed before it for the sake of rhetorical emphasis. Similar are την τότε...δύξαν ὑπάρχουσαν, § 98, τοὺς ἀνθρώπους άφικνουμένους, § 201, $τ\hat{\eta}$...άρχ $\hat{\eta}$ πραττομένη, § 293. W. — αὐτ $\hat{\mathbf{d}} = by$ themselves, alone. Cf. § 168. As Æsch. before occasioned the self-laudation of Dem., so now he is blamed for the personal invective uttered by his rival. We could wish that Dem. had magnanimously refused to follow the example of Æsch. in this regard. — $\tau i \nu \omega \nu = \epsilon \kappa \tau i \nu \omega \nu$. — $\delta \iota \alpha \sigma \dot{\nu} \rho \epsilon \iota$: Cf. note on δ.έσυρε, § 27. — μετρίων has the same sense here as in § 10.

§ 127. Alakos, κ. τ. έ.: the three judges in Hades, who were regarded as models of stern and inflexible justice. — σπερμολόγος: Deriv.? For the meaning Schaef. cites Eustath. Hom. Odyss., p. 1547: είδός έστιν δρνέου λωβώμενον τὰ σπέρματα· έξ οῦ οἱ ᾿Αττικοὶ σπερμολόγους ἐκάλουν τοὺς περὶ ἐιπύρια καὶ ἀγορὰς διατρίβοντας διὰ τὸ ἀναλέγεσθαι τὰ ἐκ τῶν φορτίων φασὶν ἀναρρέοντα καὶ διαξ΄,ν· ἐκ τούτων δὲ τ΄,ν αὐτ ἡν ἐλάγχανον κλήσιν καὶ οἱ οὐδενὸς λύγου ἄξιοι. "A retailer of second-hand and second-rate information. Holmes. The Athenians applied the same epithet to the Apostle Paul, Acts xvii. 18. — περίτριμμα ἀγορᾶς, α hack of the market; this term answers very nearly to our police-court pettifogger. — δλέθρος: the subst. used as an util.; α wretch of a clerk. Cf. ἀνθρώπους δλέθρους, Dem. c. Aristocr., § 202;

όλέθρου Maxedbros, Phil., III. 31. Esch. had been at one time the clerk of some of the petty magistrates. Cf. § 261.— er τραγεδία: Cf. note on έτραγ βδει, § 13.

§ 128. κάθαρμα, scum, offscouring (fr. καθαίρευ). — is τών...οίδέν, when no one of those who have really enjoyed it (is) would use any such expression concerning himself. The relat. clause is...τετυχηκότων performs the function of connecting this and the preceding sentence. — κάν ἐτίρου λίγοντος: give the equivalent conditional clause in Greek to correspond to ἐρυθριάσειεν. — τοῦς...ἀπολεφθείσι, to those destitute of it (sc. παιδείας). — ὑπ' ἀναισθησίας, through stupidity; aus Blödsinn, Jacobs; to be joined w. προσποιουμέτοις. They are simpletons who suppose that they can pass for educated men by simply making a pretence to education. — τὸ...ποιείν... τὸ...δοιείν, subj. of περίεστυ. Transl.: there results that they cause those who hear to be in pain, whenever they speak, (but) not that they appear to be such persons (as they pretend). τοιούτοις is attracted fr. the accus. in the predicate w. εἶναι to agree w. προσποιουμένοις. Cf. συκοφάντη, § 266.

§ 129. τοῦ = τίνος: how governed? — Τρόμης: the Schol, thinks the father of Æsch. may have had the position of assistant in the school of Elpias. In de F. L., § 249, Dem. speaks of Tromes as himself διδάσκων γράμματα. Cf. A. Schaef. I. p. 191. — χοίνικας...ξύλον, stocks, leg-irons, ...wooden collar. These were instruments of torture to punish refractory slaves. — μεθημερινοίς γάμοις, by means of midday prostitutions. nificatur igitur imprimis flagitiosa vita, quæ ne noctis quidem tenebris se occultaret." Diss. In regard to these reproachful personalities we remark substantially w. Schaef. I. p. 197 ff.: from Dem. de F. L., §§ 200, 249, 281, it appears that the mother of Æsch. was of Athenian birth, and a priestess, but guilty of gross conduct in the discharge of her priestly office. The representation, therefore, of Dem. is, to say the least, exaggerated. disgusting personalities have much the same character as the personal satire of comedy. To arrive at the degree of their truthfulness we must sift them of all intentional exaggeration, and view them in somewhat the same light as the mockery and satire wh. Aristophanes heaped upon Cleon, Euripides, and Socrates. What we find therein to censure, we must charge to the account, not so much of the individual orator, as of the perverted taste that took delight in the utmost license of speech upon the bema no less than upon the stage. — πρὸς τῷ Καλαμίτη ήρω, near the hero Calamites, i. e. near his statue. Commentators have generally understood this as referring to the same locality designated in de F. L., § 249, as πρὸς τῷ τοῦ ἥρω τοῦ Ιατροῦ, and Voemel and Westermann have identified this Herophysician with the Scythian named Toxaris, who is mentioned by Lucian, Scyth. I. This Toxaris, acc. to Lucian, lived in Athens as the friend of

Solon, was buried in the Ceramicus, and subsequently deified and worshipped as the "Stranger-physician," in the belief that through advice given by his spirit the plague was stayed in Athens. The true explanation of Kalaultns (wh. has been made to mean by some probe-man or surgeon, by others reed-man, as the patron of flogging schoolmasters!) has been found, doubtless, by Professor Goodwin, whose interpretation we take from Vol. IV. Transactions of the Amer. Philol. Assoc., 1873. "His monument [sc. the physician's] existed in a mutilated state in Lucian's time, representing a Scythian bowman with a strung bow in one hand and a book in the other. Now καλαμίτης can mean bowman (or, more exactly, arrowman), as κάλαμος very often means an arrow of reed. It will then be simply an equivalent for Scythian, and it will be remembered that the police of Athens were called both Σκύθαι and τοξόται." This monument was a relic of antiquity even in the time of Dem., and he refers to it as marking a well-known locality. Recent discoveries seem to place it not far from the Theseum. — τον καλον ανδριάντα, the handsome puppet. Acc. to Diss., a sarcastic allusion to the fine figure of Æsch., and to his repose of manner in speaking. Cf. de F. L., § 255. — τριταγωνιστήν: cf. §§ 209, 262, 265.

§ 130. ταῦτα, i. e. relating to his parentage. — οὐδὲ γὰρ...άλλ' καταράrau: none of the various explanations of this sentence, wh. I give in the order of my preference, seems wholly satisfactory. (1) Join the sentence closely to ἐάσω: I disdain to speak more about his parentage, for that was not his parentage to which he laid claim by a happy circumstance (this circumstance is the manœuvre by wh. he became the child of apparently respectable Athenian citizens, and is described in δψè γàρ, κ. τ. έ., below), but his family was such as the people curse, i. e. slaves by descent, who had managed to creep into citizenship. The presumption is that such characters were included in the curse pronounced by the herald in opening the meeting of the Assembly. (2) Quite a large number of critics take &v ξτυχεν as equivalent to των τυχόντων and as masc., and read : he did not spring from ordinary people, but from those, etc. (3) V. understands To not of descent, but of belonging to as a class; neque enim unus ex iis erat, quorum erat casu, sed ex iis, etc. The sense, acc. to this view, is that while Æsch. was of low parentage by chance, he was of base and accursed companionship by choice. Cf. §§ 282, 297. (4) Diss. takes &v and ols as neuter and a βεβίωκεν as subj. of ην, and reads: for his acts were not of an ordinary sort, but such as the people execrate. — όψὲ γάρ ποτε, κ. τ. έ., for it is quite recent — recent, do I say? nay, (uèv obv) yesterday only or the day before. — Tpóuntos, Tromes = the trembler, would be a fitting name for a slave; Atrometus = the dauntless, has a superior ring to it. — Thankoblar: Apollonius says in the biography of Æsch, that his mother was named by some Γλανκίς; add to this that Æsch. (de F. L., § 78), speaks of his mother's brother as Γλαῦκος, and we may fairly infer that her real name was Glaucis, wh. was lengthened to do honor to the superior station of her son. So Lucian represents the old cobbler Simon, when he had become rich, lengthening his name to Simonides.— "Εμπουσαν was the name of a goblin wh. had the ability to assume all sorts of shapes. Aristoph. Ran., 288 ff., describes this monster.

§ 131. &κ: "instead of; as coming out of one state into the other. The idiom is very common. Cf. Soph. O. T., 454; Antig., 1093, etc." Holmes.— ούχ ὅπως... ἀλλὰ, not only not... but; without the usual καὶ after ἀλλά, as in Lys. 30. 26: ούχ ὅπως ὑμῶν τῶν αὐτοῦ τι ἐπέδωκεν, ἀλλὰ τῶν ὑμετέρων πολλὰ ἀφήρηται. Cf. H. 1035a; Cu. § 622. 4; C. 717 g.— ἄρα, forsooth; ironical. Cf. § 22. Point out the antithesis between this and the next sentence. As in the opening of his speech the orator defended himself first against the attacks upon his private life, so here he has directed his attack first upon the private life of Æsch. Since he treats this topic afterward at greater length, it seems as if it were introduced here for the sake of giving unity and symmetry to the structure of the oration.

§ 133. ἡ ἐξ 'Αρείου πάγου: the famous court of Areopagus had the right in cases of extreme danger, such as conspiracies against the state, at least to order arrest and to institute legal examination. When Antiphon was discharged by the Assembly, the Areopagus arrested him again and delivered him up for trial to the Heliastic court. Cf. Meier and Schöm. Att. Proc., p. 344.— ἐν οὐ δέοντι, at an inopportune, ill-timed juncture.— καὶ τὸ δίκην, κ. τ. ἑ., and slipping through the hands of justice, would have been sent out of the way by this fine-spoken gentleman.— στρεβλώσαντες: torture was applied by the Athenians either for extorting testimony or as a means of punishment; to slaves without any preliminary legal process, but to citizens only on the special decree of the Assembly.

§ 134. σύνδικον, advocate. — ὑπὶρ τοῦ ἰφοῦ: the Athenians had long contended w. the Delians for the control of the sanctuary of Apollo on the island of Delos. In 343 B. C. the Delians brought the affair for decision before the Amphictyonic council. The patriotic party at Athens, desiring greatly the election of an anti-Macedonian as advocate (since Philip had great influence in the council), contrived to transfer the election from Æsch. to Hyperides in the manner described. - **poorether6e: so read Dind. Bekk., Lipsius, after the conjecture of Wolff, contrary to the MSS. wh. have προείλεσθε. προσαιρείσθαι = to take to one's self in addition; hence, you had associated with you also that body (xakelvyv) in addition; i. e. the Senate and Assembly invited the Areopagus to co-operate with them; otherwise, the Areopagus would have had no right to rescind the vote by wh. Æsch. had been elected. προαιρείσθαι = to choose before or instead of; hence, you had selected it to act for you, i. e. delegated it. The chief difficulty of the latter reading lies in καλ (in κάκείνην), wh. is then best joined w. what follows. — Υπερείδη: one of the ten Athenian orators, and a prominent anti-Macedonian leader. Persuaded by his much-lauded λόγος Δηλιακός (cf. Sauppe, II. 285 ff.), fragments of wh. only remain, the council decided in favor of the Athenians. — ἀπὸ τοῦ βωμοῦ: the most solemn method of voting was to place the ballots $(\psi \hat{\eta} \phi o \iota)$ upon the altar for consecration preparatory to depositing them. The earliest instance of this usage is found in Herod., VIII. 123: Διένεμον τὰς ψήφους ἐπὶ τοῦ Ποσειδέωνος τῷ βωμῷ.

§ 135. μέλλοντος λέγειν is the reading of Σ as corrected by a later hand (the original being partly erased), and of most MSS. V. and Dind. read λέγοντος, wh. Holmes takes as an impf. and strangely renders: when he was going to speak. The genit. absol. constr., st. τοῦτον μέλλοντα λέγειν obj. of ἀπήλασεν, gives more prominence to this clause. Cf. Xen. Anab., I. 4, 12; II. 24; Thuc., I. 114. — οὐκοῦν: the force of οὐκ and οὖν is clearly noticeable here: when, therefore,...then it showed him to be, etc. (did it not?).

§ 136. *Eν μὲν, κ. τ. ἑ, This one transaction, therefore, of this fine young fellow was of such a nature; similar of course, for why not? to those, etc. ἐν as opposed to ἔτερον below. — νεανίου refers not to age, for Æsch. was at this time more than 45 years old, but to the arrogance and violence of youth. — Πύθωνα: a noted orator who served in 343 B. c. as the advocate of Philip in an embassy to Athens, in relation to the maintenance of the peace of Philocrates. All the information we have concerning Python's speech on the subject before us is found in the oration on the Halonnesus (§§ 18-23). This oration was formerly attributed to Dem., but is now believed to have been written and delivered by Hegesippus, a coadjutor of

Dem. on this occasion. — wolly plower, in the full torrent of speech. See is often used of speech. So in Aristoph. Eq., 526, 527; Hor., Sat., I. 7, 28, has "salso multoque fluenti."

§ 137. perd rase' verper: thereupon (relative time), later (absolute time).—'Arafíre: a Eubean who came to Athens about 340 B.C., probably while the preparations for the expedition to Oreus were in progress (cf. § 79), ostensibly to make purchases for Olympias, the queen of Philip. Dem. pays no attention to the reproach of his rival.— payos pays: the skilful collocation of the words in this sentence brings out the sense very forcibly.

§ 138. και γάρ: an instance of the frequent elliptical use of και. — οῦτω τῶς, somewhat as follows. — ἐτι = præterea. — ἐν: attracted fr. the accus. into the case of τούτων. — ὑπηρετῶν... ἐτηρεάζων is an instance of play upon words of similar sound. — εἰς ἀκριβή μνήμην, these things are not treasured up by you for accurate remembrance; the εἰς indicates the aim or object. — σίδ' ἡν προσήκεν ὀργὴν, nor for proper resentment. For the constr. cf. H. 995; Cu. § 597; G. gr. § 154; C. 553. — ὑποσκελίζεν: a colloquial word. Deriv.? — ἀνταλλαττόμενοι, bartering away in exchange for. Where has Dem. spoken of this before? — διόπερ ῥάόν, κ. τ. ἐ.: the same sentiment is expressed in a less vigorous way in Phil., III., § 55: ἀλλὰ και μετὰ πλείονος ἀσφαλείας πολιτεύεσθαι δεδώκατε τούτοις ἡ τοῖς ὑπὲρ ὑμῶν λέγουσω.

§ 139. το μέν...συναγωνίζεσθαι is subj. of δεινόν (έστίν) and has answering to it the sentence $d\lambda\lambda' \epsilon \pi \epsilon i \delta \eta$, κ . τ . $\dot{\epsilon}$. — $\pi p \delta$ $\tau o \theta$ $\pi o \lambda \epsilon \mu \epsilon \ell \nu$ refers to the renewal of hostilities w. Philip after the dissolution of the peace, in 340 B. c. - πως γάρ οδ: parenthetic, as οὐ γάρ in § 136. - τὰ πλοία: cf. note § 73. - Χερρόνησος: cf. note § 80. - ἐπὶ τὴν 'Αττικὴν, upon Attica. Dem. alludes to the invasion of Locris, 339 B. C., when Philip seized Elatea (cf. § 169); before this no direct march upon Attica had been attempted by Philip. - Bárrares: in what other connections has this word been used? - laμβειογράφος, writer of iambics; a contemptuous allusion to Æsch. as a poetaster and playwright. The older Editt. read laμβειοφάγος = iambic eater, i. e. mouther of iambics, referring to his bad recitation of iambics as an actor; but w. this the word βάσκανος and the context (οὐδ' ἔστω...ψήμισμα) do not so well harmonize. Besides, V. has shown that laμβειογρά- ϕ is the true reading of Σ , and cites as corroborative testimony Æsch. c. Timarch., § 136: περί δὲ τῶν ποιημάτων ὧν φασίν οδτοί με πεποιηκέναι, τὰ μέν όμολογῶ, τὰ δ' έξαρνοῦμαι μὴ τοῦτον ἔχειν τὸν τρόπον ὅν οδτοι διαφθείροντες παρέξονται. — εν τῷ εμῷ ὕδατι = during the time allotted me. Each party to a suit had a given portion of time allotted him, wh. was measured by the water-clock (κλέψυδρα, cf. Dict. Antiq.). To offer an opponent the opportunity to speak "in one's water" was to challenge all contradiction. This phrase explains the joke at the sobriety of Dem., sc. that other men spoke by water, he composed by it.— αὐτὸν: subj. of some such word as aἰρεῖσθαι to be supplied and depending on ἀνάγκη ἐστίν.— ἔχοντ΄... ἔητοῦν-τα: the partice. have a strong causal force here.— παρὰ ταῦθ', contrary to these. Is there any escape from the dilemma of the alternative here presented; if so, what?

II. §§ 140-159. The Part which Æschines played, as the Hireling of Philip, in provoking the Amphissian War. σσφο σόδ' έγραφεν looks back to οὐδ' ἐστιν ψήφισμα οὐδὲν Αίσχίνη, § 139. — σὖ μὲν οὖν, nay, no one else had a chance to say anything. — τὰ μὲν ἄλλα: as contrasted w. ἐν δ'. — ἐπεξειργάσατο: what is the force of ἐπί in composition? — ἐπέθηκε τέλος, gave the finishing stroke. — τῶν ᾿Αμφισσέων = περὶ τῶν ᾿Α. So in Thuc., I. 140: τὸ Μεγαρέων ψήφισμα. — τῶν Λοκρῶν: the reverse order would be more natural: the Locrians (generic), sc. the Amphissians (specific). Amphissa belonged to the Ozolian Locrians. — τὸ, this affair, i. e. the one alluded to above in ἐν δ', κ. τ. ἐ. This demonstrative pronominal use of the article, belonging originally to the Epic dialect, is occasionally found in the prose as well as the poetry of the best Attic period. Cf. Plato Phæd., 87 c; Soph. Trachin., 1172. See Kühner's Gramm., § 247. 3. — ἐκνίψη, wash off. The metaphor is familiar to all languages:

"Will all great Neptune's ocean wash this blood Clean from my hand?" SHAKESPEARE, Macbeth, II. 2.

ούτω is the emphatic word. However much you may say, that you will not accomplish.

§ 141. και, and especially. This solemn invocation, wh. reminds us of § 8, the orator justifies in the next paragraph. The divinity invoked is Apollo, because he is the one most directly concerned in the transactions that are now to be discussed. — πατρφός: "The ancient Attic king Ion was called the son of the Pythian Apollo, probably in consequence of the Ionians having adopted the worship of that deity from the Dorians, and the Athenians had $\pi \alpha \tau \rho \hat{\varphi} \omega \theta \nu \sigma l \omega$ at Delphi." Wh. But this opinion that the worship of Apollo was derived fr. the Dorians is now generally discredited; on the contrary, the appellation $\pi \alpha \tau \rho \hat{\varphi} \omega$ harmonizes w. the belief that the Apollo worship was fr. the first peculiar to the Ionians. — εἰ... εἴ-ποιμ... εἶπον: a combination of two protases w. one apodosis (ἐπεύχομαι). Cf. G M T. 508, 509. — καὶ τότ', and if I did speak it, right at the very moment when. — πρὸς, with a view to; st. for the sake of. — ἀνόνητόν με ποιήσαι, to render me destitute of the enjoyment of any good.

§ 142. Ti oiv, K. T. E., Why then have I made these so grave imprecations

action seemed desirable.

and assurances? — Symposty, the archives. — Exwy...else's: strongly concessive. - idates: minor quam ut conficeret. - but upótepos guriba, sc. in the acquittal of Æsch. on the famous trial (343 B. C.) for his violation of oath and neglect of duty as envoy to Philip concerning the peace. Cf. § 35. § 143. τὸν...πόλεμον: the circumstances that led to this war, sometimes called the "Third Sacred War," are given in the subjoined extract from the speech of Æsch. In citing this passage there is omitted, as unimportant to the question at issue, the story how this Cirrhæan plain came to be consecrated (to wh. allusion is made by Dem. in the words λόγους εὐπροσώwovs, § 149). The unusual and emphatic order of the words in this sentence must not escape notice. — 'Eláreiav: cf. note, § 152. — 85 refers to Philip. - els arno, is the author alone and singly of all our greatest calamities; or, of greater calamities than any other one individual. — έν τῆ ἐκκλησία, wh. was held immediately after the return of Æsch. fr. his mission to the Amphictyonic council. — πόλεμον 'Αμφικτυονικόν: up to this time the war w. Philip had its theatre in and about the northern possessions of Athens; but now, when it was easy to foresee that Philip, who had usurped the place of Phocis in the Amphictyonic council, would be intrusted w. the leadership of a war waged under the auspices of this council, the warning cry πόλεμον είς την Αττικήν είσάγεις ought not to have sounded in vain. — έκ παρακλήσεως, those seated together by preconcerted arrangement; lit. by summons. παράκλητος = Lat. advocatus. The orator means the Macedonian clique

§ 144. **Φπακούστατ** is used here in the sense of the simple ἀκούεν. — **ἐκωλύθητε**, sc. in the earlier deliberations, when Æsch. and his clique had everything their own way. Later, the opposition of Dem. was more effective. Cf. the account of Æsch. infra. In regard to the charge of Æsch. that Dem. procured the passage of his decree by the artifice described in the citation, Grote remarks: "There is nothing to confirm such insinuations; moreover Æsch., if he had still retained the public sentiment in his favor, could easily have baffled the tricks of his rival."— καλ...καλ: correlated. — **δεινότης**: calliditas, Schaef.: craftiness, Kenn.

wh. generally sat together in the popular Assembly whenever concerted

§ 145. ἡν. εἰ...ποιήσειε: what kind of a condit. sent.? Cf. G M T. 696; H. 900 a; Cu. § 549; C. 632. — Θηβαίους... Θετταλούς: while the traditional hatred between the Thebans and Athenians continued unabated (cf. § 168), there had arisen on the other side an estrangement between the Thebans and Philip, of wh. the refusal of Thebes to participate in the measures against the Amphissians (cf. Æsch. § 128) was an expression. In this state of things, it was probable that Thebes would not only decline to join Philip in an expedition against Athens, but would even prevent his

army from passing through her territory; and it was doubtful whether under such circumstances the Thessalians would follow him. Cf. A. Schaef., II. 505. — τῶν ληστῶν, guerillas; the reference is to private bands of marauders who by land and sea harassed the domain of Philip. — τῶν ἐκ τῆς χώρας: cf. note, § 44.

§ 146. μήτε...μήτε, st. οδτε...οδτε, because the partice. have a conditional force. — ὁποιουσδήποθ', of whatever sart they were; a point upon wh. he does not expatiate (ἐῶ γὰρ τοῦτό γε). — ἀὐτῆ τῆ φύσει, to suffer ill from the very nature of the locality and the circumstances of each party. The power of Philip lay in his land forces, that of Athens in her navy; the way to Athens was obstructed over land by the Thebans, over the sea by the Athenians.

§ 147. el... συμπείθοι... αν ήγειτο προσέξειν, if then he should try to persuade to join (συν) ... he thought that no one would be likely to pay attention to him. Notice the emphatic position of της lolas ένεκ' έχθρας. αν προσέξειν would regularly be ἀν προσέξοι in the finite form. The fut. opt. w. ἄν is so rare that its existence is denied by some grammarians. For this reason some critics propose either to omit αν or to change the text to αν προσέχεω. But cf. GMT. 203, 208; Kühner's Gramm., § 260. 5 a; Baümlein de Modis, pp. 295-297, 351. Undoubted instances of the fut. opt. w. dv are found in Lycurg. in Leocr., § 5; Lys. de cade Erat., § 22; of the fut. infin. w. aν in Dem. Leptin., § 35; Thuc., II. 80. - έαν... παρακρούσεσθαι, but if in assuming the common pretexts of these he should be chosen leader, he hoped he would in part quite easily deceive them and in part persuade them. The second of these two conditions (sc. $\dot{\epsilon}\dot{\alpha}\nu$ alpe $\theta\hat{\eta}$) expresses the more probable or nearer alternative, the one wh. was later actually fulfilled. Dem. makes the same discrimination: εl εlσηγοῖτό τις and ἀν Αθηναῖος η̂. τάς...κοινάς προφάσεις: the same wh. are called προφάσεις 'Αμφικτυονικάς in § 158, and relating to the supposed violation of the rights of the Delphic god by the Amphissians and Athenians. - τοις 'Αμφικτύοσι: dat. commodi. — περl=in, denoting place and time. So περl τον Δεκελεικόν πόλεμον, § 96. - Πυλαίαν: the Congress of the Amphictyons bore this name, as the delegates that of πυλάγοραι (§ 149), from the circumstance that it assembled twice each year, in autumn and in spring, in the temple of Demeter at Thermopylæ. It was formerly supposed that the spring session was held at Delphi, but the recently discovered funeral oration of Hyperides (§ 16), acc. to Westermann, has confirmed the conjecture of those critics who believe that the delegates first assembled at Thermopylæ to perform their ancient rites, and then adjourned to Delphi to transact other business. — is rave', for these things, i. e. to settle these difficulties.

§ 148. ἰερομνημόνων: deriv.? The difference betw. the Hieromnemons

and Pylagorse is not wholly clear; but from the representation of Æsch., § 115, it appears that besides the general meetings in wh. both participated, there were sessions of a more special character attended alone by the Hieromnemons; and that these alone were the actual official members of the Council and had the right to offer proposals and to pass decrees, while the Pylagorse seem to have acted merely as councillors, who, whenever occasion demanded, were to plead for the particular interests of their respective states.

— ἐκείνου: spoken from the standpoint of the speaker; cf. §§ 218, 286. — ὑπόψεσθαι: the critical student will observe that this apodosis in oratio recta would differ fr. &ν προσέξεων above. — ἐκείνου λήσων, ii (i. e. τὸ πρᾶγμα = his scheme) would easily escape detection.

§ 149. φυλάττοντος: Schaefer remarks that we might expect φυλαττοutrov = guarding against, but the idea of guarding against anything involves that of being watchful lest it may happen; hence the middle and active of this verb are frequently interchanged. - mpobly needs, k. 7. &, having been nominated and three or four having held up their hands for him, he was declared elected. The result of a vote was immediately declared by the presiding officer. The method of procedure here described is not entirely unknown in modern political assemblies. - infoaver, k. r. i., he accomplished the ends for which he had been hired. Whether this charge of Dem. be true or not, it is certain that if Æsch. had been acting as the hireling of Philip, he could have done nothing so favorable to the ambition of Philip and so fatal to the freedom of Greece, as to stir up this new Amphictyonic war. - 80ev, how and whence, going back and tracing the history from its origin. - ή Κιρραία χάρα: the Cirrhæan territory is a fertile plain extending from the foot of Mt. Parnassus to the Corinthian Gulf. How it came to be set apart to the service of the Delphic sanctuary is familiar to all who know the history of the first Sacred War, B. C. 595. - anelpous hoyaw, inexperienced in speech-making, in contrast w. the Pylagoræ. "The Hieromnemons were chosen, in Athens at least, from the whole body of people, without distinction of person." W.

§ 150. περιελθείν, i. e. circuire ad fines determinandos. Diss. — σφῶν αὐτῶν οὖσαν, as belonging to themselves. — τῆς...χώρας: pred. partit. genit. — οὐδεμίαν δίκην...ἐκαγόντων, although the Locrians were bringing no suit against us, nor those charges which now this man pretends. Dem. does not directly contradict the narrative of Æsch.; his argument is this: no summons had been served by the Locrians on Athens, and without such summons no prosecution could legally be carried on; hence there were still many steps to be taken before final judgment could be pronounced against Athens; Æsch. ought, therefore, to have tempered his zeal w. a little good sense, to say nothing more. The account of Æsch. gives no explanation of

§ 151, μικροῦ κατηκόντισαν, well-nigh shot them all down. Cf. the account of Æsch., § 123. — ἄπαξ ἐκ τούτων, once for all from these proceedings. — Κόττυφος: Æsch., § 128, tells us all we know about him. — οἱ μὲν. sc. the Athenians and the Thebans, as we learn fr. the account of Æsch. -des denotes the terminus ad quem. They had been expecting to do this all along, and were planning it for the next meeting. — Thy emoûray Huhalay: the next regular meeting of the Amphictyonic council. Grote says that the first motion raised by Æsch. against the Amphissians occurred in the spring meeting (he says at Delphi, but see note on Πυλαίαν, § 147); next there was held the special meeting wh. elected Cottyphus to the leadership; after this, in September, 339 B. C., came the regular autumnal meeting, wh. is referred to here. — ἐπὶ τὸν Φ. ἡγεμόνα ἡγον, lit. they brought affairs (sc. τὰ πράγματα) to Philip as leader. So in Phil., III., § 57: οἱ μὲν ἐφ' ὑμᾶς ἢγον τὰ πράγματα, οἱ δ' ἐπὶ Φίλιππον. — οἱ κατεσκευασμένοι, κ. τ. ἐ., those of the Thessalians and those (lit. of those) in the rest of the states who had been prepared (i. e. bought) and were veteran traitors.

§ 152. εἰσφέρεν, to contribute a special tax. — ζημιοῦν, to punish by fine. — χάρ γάρ: γάρ implies an ellipsis in the thought, somewhat like this: but what is the use of wasting many words upon this point; for you know the result, and that is enough. — εὐθέως: Philip at once set about collecting a force and preparing for his campaign in Hellas. But Dem. neglects to mention (probably w. the intention of making his narrative the more striking and effective) that Philip first marched against Amphissa, and, after destroying it and defeating the combined forces of the Locrians and Athenians, turned back unexpectedly towards Elatea. Cf. A. Schaef., II., p. 513 ff. — ἐρρῶσθαι φράσας, having bidden a long adieu. This sarcastic use of this phrase is quite common. Cf. de F. L., § 248: ἐγρῶτθαι φράσας τῷ σοφῷ Σοφοκλεῖ. — Ἐλάτειαν: the largest town of Phocis, situated not far fr. the

frontier of the Epicnemidian Locrians, and important as the key to the mountain passes that give approach to and from Thessaly. It had been destroyed, in common w. the other Phocian towns, at the close of the Sacred War, 346 B. c. Æsch., § 140, states that now Philip fortified it. — How much consternation this movement of Philip excited at Athens, we shall presently hear.

§ 153. Σστερ χειμάρρους: the student must have already noticed the sparing use Dem. makes of figures of speech. For Quintilian's criticism of his style and comparison of him w. Cicero, cf. Institutes of Oratory, IX., ch. I., § 40; X., ch. I., §§ 105-108; XII., ch. X., § 23. — τὸ γ' ξαίφνης, for the moment at least (though not ultimately). — καλ...καλ and...also.

§ 156. δπήκουον, refused to comply, either to join him in attacking the Athenians, or permitting him free transit through their borders. — τούς... συμμάχους: the Arcadians, Eleans, Messenians, and Argives. — το πράτταν: epexegetical of πρόφασω. This use of πρόφασω for the true reason is rare and scarcely recognized in the lexicons. It is often opposed to dληθές (πρόφασω μὲν...τὸ ἀληθές δέ), and is used just below to denote the pretexts alleged by Philip and presented by Æsch. Tyler. Cf. § 225, where ψευδεῖs is added to distinguish fr. ἀληθεῖς, and Thuc. I. 23, 6. — δόξαντα, measures resolved upon by the Amphictyons. — ἀφορμάς: deriv.? Occasions, opportunities for acting, w. the idea of secrecy or dishonesty.

§ 158. φείγει...καταφεύγει: Diss. remarks that these verbs are used together by way of sarcasm. — περιιόντες: in allusion to the notorious habit of the Athenians of walking indolently about and hearing and discussing news and politics. Cf. κατὰ τὴν ἀγορὰν περιέρχομαι, § 323. — ὑφ' ἐνὸς, sc. Philip.

§ 159. δν...οὐκ ἀν ὁκνήσαμ, κ. τ. ἐ, whom, were one without reserve to speak the truth, I for my part should not hesitate to call the ruinous cause of all the losses that have followed. — τόπων, districts; more general in meaning than πόλεων. Wh. understands it to mean forts = χωρία. — ὁ γὰρ... παρασχών, οὖτος, κ. τ. ἐ, for he who furnishes the seed, he is responsible for the harvest of evils. Cicero appears to have imitated this passage in Philip., II., c. 22: "ut igitur in seminibus est causa arborum et stirpium, sic hujus luctuosissimi belli semen tu fuisti." — δν: the relative is taken out of its clause and placed first to serve as a connective; cf. ἢς τῶν μὲν τετυχηκότων, § 128; furthermore, δν is the obj. of ἀπεστράφητε, the accus. retained after the passive without a prep. Cf. H. 724a; C. 472f; Cu. 398; G. gr. § 197, N. 2. Cf. Soph. Œd. Col., 1272. Render: from whom that you did not turn away in abhorrence as soon as ever you saw him, surprises me. — πρὸ, between you and the truth; lit. before the truth, hiding it from you as by a veil.

III. §§ 160-247. The Part Demosthenes played in defending his Country against the Consequences of the Amphissian War, by bringing about the Alliance with Thebes. Συμβέβηκε: as something that is perfectly natural. — τὰ ἔργα...τοὺς λόγους, the reality...the account. So Thuc., I. 22: καὶ ὅσα μὲν λόγψ εἶπον ἔκαστοι, τὰ δ' ἔργα τῶν πραχθέντων. — αὐτῶν: cf. note on τὰ τῶν ᾿Αμφισσέων δόγματα, § 140.

§ 161. όπὸ τῶν τὰ Φιλίππου φρονούντων, under the influence of those favoring the interests of Philip. So in § 177: φρονοῦσι τὰ ὑμέτερα = favoring your interests. — ἐκατέροις...ἀμφοτέροις: the former denotes each of the two (Thebes and Athens) in their separate interests; the latter the two together in their joint interests. — δ μὲν...δεόμενον: the relative sentence preceding its antecedent τὸ...ἐᾶν awakens expectation on the part of the hearer. — τὸ προσκρούειν, and for collision with one another. A strong word; lit. to dash or strike against. In §§ 19, 163 the orator uses the compound συγκρούειν = to strike together; in § 198, ἀντικρούειν = to strike back, hence to turn out badly. — τοῦτο sums up the whole thought; often so used.

§ 162. 'Αριστοφώντα... Εύβουλον: cf. § 70. — πράξαι ταύτην την φιλίαν, to effect this alliance. — βουλομένους... ὁμογνωμονοῦντας are supplementary after είδως, while ἀντιλέγοντας is concessive: although often contradicting each other (sc. ἐαυτοῖς) in regard to other matters, upon this were always agreed. — ους... παρηκολούθεις: Æsch. is said to have been secretary to them. The partice. κολακεύων and κατηγορών contain the important idea. — κίναδος: this word has been rendered base wretch, vile animal, scandal to humanity, crafty creature, monster, sly fox, reptile. I prefer the last as most in harmony w. the idea of a sneaking, false character that fawns upon those whom it is ready to betray. — δοκιμασάντων, sanctioned.

§ 163. ἐκεισε, i. e. to his statement interrupted in § 153.— δτι to be joined w. συνέβη. — συμπεραναμένων, κ. τ. έ., and because the rest of his coadjutors had joined (συν) in developing our hostility with Thebes. The genit. absol. expresses cause or reason here. — οῦπερ, for which very purpose; περ indicates the closeness or exactness of the relation. — προεξανέστημεν... ἀναλαβεῖν, and had we not aroused ourselves a little beforehand (i. e. before Philip's plans were matured), we should not have been able to gain them over to our side. ἀναλαβεῖν is generally taken in the sense of to recover or retrieve. But what is it fr. wh. they could not have retrieved themselves? Some say, from their enmity; but this makes poor sense. Others say, they could not have recovered their position; but this seems too vague. Dem. wishes to say this: our only hope of successfully resisting Philip lay in a union w. the Thebaus; but this hope would be utterly destroyed, if feelings

of hostility were allowed to exist much longer. For this sense of $dva\lambda a\beta \epsilon \hat{v}$ cf. Dimarch c. Dem., § 28; Aristoph. Equit., 682. — $\tau \dot{\gamma} v \ \xi \chi \theta \rho a v$: so reads Σ ; inferior MSS. have $\tau \dot{\sigma} w \rho \hat{a} \gamma \mu a$. Our reading appears to favor the interpretation of $dva\lambda a\beta \epsilon \hat{v}$ just given.

§ 168. διὰ τούτων, i. e. Æsch. and his accomplices. — ἐπαρθεὶς... ταῖς ἀποκρίσευν, led on by these decrees and by the responses. Wh. wonders how Philip could have been encouraged to make his attack on Elatea by these ἀποκρίσεις inserted in the text, wh. profess to be written by himself. We suspect that Westermann is right in conjecturing that Dem. alludes to the correspondence then going on between Athens and Thebes, wh. was probably not altogether in a spirit of friendly reconciliation, and of wh. Philip was doubtless well informed. — ὑς οὐδ' ἄν, κ. τ. ἐ., as though, come what might, we and the Thebans would never again co-operate. — συμπνευσώντων ἀν = συμπνεύσωντο ἀν, cf. H. 987; G M T. 207; Cu. § 595; C. 658 a. For the repetition of ἀν cf. G M T. 223 and 224; K. § 261. 3; Madv. G. S. § 139 b. What gramm. objection is there to the form συμπνευσώντων wh. is found in the best MSS.?

§ 169. yao introduces the narration, as we use now in Engl. No passage in the oration has been more lauded, and more deservedly so, than this graphic and beautiful description. Cf. Longinus. It is interesting to read and compare the account of this event given by Diodorus, XVI. 84. -'Εσπέρα: the order of the sentence emphasizes the fact that this announcement was made in the evening. - wpuravers: the intelligence would naturally first come to them from their official position. — 4: cf. H.930, 1054d; Cu. §§ 632 d, 526 b; C. 702 a. — μεταξύ δειπνούντες: the prytanes took their meals in the $\theta \delta \lambda os$, a building adjoining the Senate room, at the expense of the state. The principal meal (δείπνον) w. the Greeks was at evening. — τούς τ' ἐκ τῶν σκηνῶν: cf. note on § 44. — ἐξεῖργον, drove the huck; sters out of their booths, for the purpose of clearing the Agora preparatory to convening the Assembly. Cf. Aristoph. Acharn., 21 ff. The descriptive character of the narration is strengthened by the use of the impf. in this and the following verbs. — τὰ γέρρα ἐνεπίμπρασαν, set on fire their sheds. τὰ γέρρα, originally used of wicker-work, later came to signify any kind of covering or roofing. As to the object of this proceeding commentators vacillate between two opinions: (1) in order to clear the space of the Agora with all possible despatch; (2) to serve as a signal of alarm wh. was to summon the people fr. the rural districts into the city. Objection is made to (1) that this act was unnecessary, since there were numerous slaves who could remove these sheds in ample season before the next morning; to (2) that the situation of the Agora was not a suitable one for giving signals. Still, on the whole, (2) seems the more probable theory: first, because no

ether step seems to have been taken to call the rural population into the city; second, because there was after all no empty square so large and suitable as the Agora for giving such a signal. — τοὺς στρατηγοὺς: these had to summon the extraordinary session of the Assembly. Cf. ψήφισμα, § 37; Meier and Schöm. Att. Proc., p. 107. — ἄμα τἢ ἡμέρς, at daybreak. But there was nothing unusual in this, as we learn fr. Aristoph. Acharn., 20; Eccles., 312, 377. — χρηματίσαι και προβουλεῦσαι is the usual form of expression to denote (χρηματίσαι) the discussion and deliberation of any proposal and (προβουλεῦσαι) the adoption of a resolution or bill to be brought before the ἐκκλησία. — ἄνω καθῆτο: the Assembly was held at that time in the Pnyx, wh. was located on a hill overlooking the Agora. Hence ἀναβαίνεω εἰς τὴν ἐκκλησίαν, Dem. c. Aristocr., I., §§ 9, 20.

§ 170. ώς: temporal.— ἡλθεν, sc. εἰς τὴν ἐκκλησίαν. — ἀπήγγειλαν: probably through the ἐπιστάτης as chairman. — τὸν ἡκοντα παρήγαγον, and they had introduced the messenger. — ἡρώτα, kept asking. — τίς ἀγορεύειν βούλεται is the ordinary formula for opening the business of the meeting. Cf. Aristoph. Acharn., 45. — παρήει, i. e. ἐπὶ τὸ βῆμα. — ῥητόρων: the Greek rhetors were at this time a class of professional politicians and public speakers. The orator emphasizes the point that all those men were present in this Assembly who were wont to be foremost in giving counsel. — καλούσης δὲ τῆς κοινῆς, κ. τ. ἐ., and although the common voice of the fatherland was summoning some one to speak in behalf of her welfare. Many Editt. read καλούσης δὲ τῆς πατρίδος τῆς κοινῆ φωνῆ, wh. has excellent MS. authority. For the omission of the article w. πατρίδος, cf. § 242.

§ 171. τὸ βῆμα: the bema was the tribune fr. wh. the Athenian orators addressed the people. As seen to-day among the ruins of Athens, it is a solid cube of stone, some 10 feet in height, having a surface once square and smooth, but now somewhat irregular; it is surrounded at the bottom on three sides by stone steps or seats. — clb δτι: parenthetic and without any influence on the construction; so frequently. Cf. § 293; Phil., II., § 29; Soph. Antig., 276. — cl τριακόσιοι: cf. note on the trierarchal system, § 102. — τοὺς ἀμφότερα ταῦτα, sc. ὅντας, and if those who were both (sc. παρελθεῖν ἐδει). ἀμφότερα ταῦτα is a predic. accus., and simply anticipates the καλ...καl following. — μετά ταῦτα, i. e. after Chæronea, when the citizens made the greatest personal sacrifices to repair their walls and put their city in a better state of defence against Philip. Cf. §§ 248, 312.

§ 172. ἐκεῖνος... ἐκείνη: very emphatic; that (memorable) occasion. — παρηκολουθηκότα, who had closely followed up. — σύδὲν... ἡμελλεν, be any the more likely; i. e. for all his wealth and patriotism.

§ 173. ἐφάνην...ἐγώ, I then appeared to be this one (i. e. δν ὁ καιρὸς ἐκάλει)

upon that day. The unusual order of the sentence makes έγω very emphatic. What is to be grammatically supplied in the predicate after έφάνπη? — την...τάξιν, I did not desert the post of patriotism in the hour of danger. Cf. § 138: την έλομενον τάξιν; Dem. Olynth., III. § 36: παραχωρεῖν τῆς τάξως. — πολιτείας, you will be much more familiar with the entire conduct of affairs for the future; i. e. more familiar w. the principles of my policy as applied to the events that remain to be considered, than you otherwise would be. Some scholars prefer to make τὰ λοιπὰ limit πολιτείας; w. this constr. the sense is not materially altered. With this life-like and masterly description the student may profitably compare Webster's graphic account, in the trial of the Knapps, of the murder of their victim.

§ 174. 6π: merely to introduce the citation, and not to be translated. What now follows is all we know of the masterly speech Dem. delivered on this occasion. This brief summary is itself an eloquent testimony to the wisdom and magnanimity of the Athenian statesman. First, Dem. shows the advantage and necessity of an alliance w. Thebes; next, what measures are to be taken to secure this alliance. — ώς ὑπαρχόντων Θ.... Φ., as though the Thebans were in favor of Philip. ὑπάρχεω τωί = to be in support (ὑπό) or in favor of any one, a meaning not given by L. and Sc. Cf. Dem. de F. L., § 54: τὸ τὸν Φίλιππον ὑπάρχεω αὐτοῖς πεισθῆναι; § 118: ὑπάρξων ἐκείνω. — ἡκούομεν... ὅντα: how different fr. ἡκούομεν εἰναι? αὐτὸν ὅντα, accus. w. ἀκούω as the thing heard. — ἵν' ἔτοιμα, κ. τ. ἐ.: a general expression for that he may bring the Thebans over to his side.

§ 175. απαντας εὐτρέπισται, all (those embraced in the category of ħ...ħ) he has made friendly to himself. The orator's point is that Ph. has already exhausted his opportunities in Thebes. — δείξας, by showing a military force in the vicinity. — ἐπᾶραι, ποιῆσαι, καταπλήξαι: these infinitives depend on βούλεται, the force of wh. continues. — ἵν' ἢ συγχωρήσωσι: expresses the ultimate purpose or aim of what precedes. In order that they may either yield through fear what now they are not willing (to yield), or may be compelled by force.

§ 176. εἴ τι δύσκολον = δσα δύσκολα, whatever is offensive; as e. g. what is referred to in § 96. — εἶτα, in the next place; without the δέ as correl. of μέν. Cf. ἔπειτα, § 1. In the next paragraph we find the same omission of δέ. — μὴ... ἐλθωσιν: for the negat. and use of mode cf. G M T. 365; H. 898; Cu. § 533; C. 624, 625. — αὐτῷ, those now opposed to him having received him. Reiske conjectured αὐτόν as obj. of προσδεξαμένων st. αὐτῷ, on the ground that the pronoun seems more essential in connection w. this than w. the other partic.; but in § 162 we have οθε as obj. of κολακεύων st. οἶε w. παρηκολούθειε. — φιλιππισάντων: a word coined probably by Dem. So Herod. and Thuc. used the verb Μηδίζειν in the account of the relations

of Persia and Greece. — ἀμφότεροι, i. e. Philip and the Thebans. — πρὸς τῷ σκοπεῖν... γένησθε, and ye may be inclined to deliberate, instead of to dispute concerning what I may say. — δόξειν: Rauchenstein conjectures ἔξειν = shall be able (cf. § 172), instead of δόξειν, as the orator would not say shall seem to speak; but by supplying ὁμῶν this objection vanishes. — ἐφεστηκότα κίνδυνον τῷ πόλε: the same order of partic. and subst. is found in §§ 190, 197, 220; a different order in §§ 179, 188. Which is the more regular?

§ 177. τί οὖν φημι δεῖν: Diss. notes how skilfully the orator excites attention in beginning the second part of this speech w. this inquiry.— μεταθέσθαι: used absolutely, = to turn about.— τῶν δεινῶν: gen. w. ἐγγυτέρω.— προτέροιs: as a predicate; the peril is theirs first.— Ἐλευσῦνάδε: this route would be over the "Sacred Way" to Eleusis (about 12 miles fr. Athens), thence to Thebes in a northwesterly direction across Mt. Cithæron. A more direct way to Thebes led through Acharnæ and Phyle; but this was not so practicable for a large army, nor did it offer any large plain, such as the Eleusinian, for the massing of a large force, in case of an attack.— τοὺς ἐν ἡλικία, those who have the requisite age for military service. This designation applies only to the heavy-armed troops; the cavalry, being a branch of service of later origin, is named separately. The military age was from 18 to 60.— ἐξ ίσου, sc. as to the partisans of Philip.— τὸ παρρησιάζεσθαι, the boldness to speak freely.— οῦτω...ὑπάρχεθ', so to those who wish...you stand ready to render assistance.

§ 178. κυρίους, and to give them, together with the generals, absolute control both of the time to be fixed upon for going thither (i. e. to Thebes) and of the expedition. — τούτφ...τὸν νοῦν, to this give most careful attention, I pray you. μοι is an ethical dative; cf. H. 770; Cu.§ 433; G. gr. § 184, 3, N. 6; C. 462 ε. — αἰσχρὸς: it would be dishonorable to take such advantage of their helplessness. — ἐν τοῦς ἐσχάτοις: some MSS. add κυδύνοις; but we can say: in extremities. — ἡμῶν...προορωμένων: on the principle that those who are somewhat removed fr. danger are calmer and clearer in their judgment than those who are in the midst of it. — καλ...καλ, both...απλ; embracing the apodosis. — προσχήματος: the pretext was to give aid to the oppressed Thebans. — ἐἀν δ΄...ἀν: the latter condit clause is special and subordinate to the former, wh. is more general. Cf. εl μὲν...εl and εl δὲ...εl in § 217. — ἡμῦν: dat. agent. The words that Dem. here puts, so to say, into the mouth of the envoys, are lauded by Dionysius in his Art. Rhetor., IX., § 9, for their appropriate (εὐπρέπειαν) character.

§ 179. οὐκ εἶπον...οὐκ ἔγραψα, κ. τ. έ.: the antithetic force of μέτ...δέ and the peculiar use of the negat. οὐκ and οὐδέ, make an exact translation of this much-praised example of climax (cf. Quint. Inst. Orat., IX., Chap. III., § 55) quite impossible. An approximation to the original may be made thus:

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I did not say these things and fail to propose them; I did not propose them and fail to go on an embassy, etc. Lord B. suggests these renderings: (1) by a double negation, thus: I did not say these things and not propose; (2) by the use of without in the second clause; (3) not only did I say these things, but I propounded a decree, etc.—Signlow, I carried the affair through (3id).—\$\psi_0\epsilon\epsilo

§ 180. 66, represent, make out to be. What use of subjunct.? Cf. H. 866, 3; GMT. 287; Cu. § 511; C. 647. — Bárrakov: the origin and meaning of this nickname are in doubt. Dem. claims that it was a pet name given him by his nurse; but Esch. c. Timarch., § 126, ridicules this claim, and says in de F. L., § 99 : ἐν παισί μέν γὰρ ὢν ἐκλήθη δι' αίσχρουργίαν τινά και κιναιδίαν Báralos. The Schol. renders it by profligate, effeminate, and derives it variously: (1) from the name of a flute-player or poet, notorious for his effeminacy; (2) from the sickly and weak condition of Dem. body; (3) as a term of contempt borrowed from an instrument used by flute-players for beating time, and called ὑποπόδιον or βάταλος. Recent scholars connect it w. βάττος, βατταρίζω, and make it mean stammerer, stutterer, in allusion to the orator's supposed defect in utterance. — Kperdóvtyv... Kpérva... Olvóμαον: these were parts that fell to the τριταγωνιστής. Cf. § 129. The first-named character was the third rôle in a play of Euripides of the same name; the second is the well-known tyrant in the Antigone of Sophocles; the third was a subordinate character in a play of Sophocles bearing this name. - iv Kollvie, whom once in Collytus you wretchedly murdered. Collytus was one of the country demes in wh. the rural Dionysia were celebrated. In the anonymous biography of Æsch., the story is told that Æsch., in the rôle of Œnomaus, on a certain occasion tripped and fell on the stage while pursuing Pelops. - τότε: very emphatic. - ὁ Παιανιεύς ἐγώ: in the skilful arrangement of the words each contrasted term occupies relatively a reversed position, except that $\sigma o \hat{v}$ comes last for the sake of emphasis.

§ 188. Αῦτη...πρώτη, This was the beginning and first step towards a settlement of our difficulties with Thebes. κατάστασις = constitutio rerum antea turbatarum. Diss. — τὰ πρὸ τούτων, as regards previous affairs. — ὑπὸ τούτων, i. e. Æsch. and his coadjutors. — ὕσπερ νέφος: Larned sums up the merits of this sentence thus: (1) The figure is unexpected; the sentence would be complete if it closed w. ἐποίησεν. (2) It is perfectly natural; it expresses the thought more truthfully than any literal language. (3) The whole sentence is worded as simply and concisely as possible.



(4) The ancient critics noticed a perfect rhythm in the sentence; to the ear of Longinus the effect would have been much marred, he informs us, by the substitution of ω̂s or ωσπερεί for ωσπερε. — νῦν ἐπιτιμῶν: as opposed to τότε δείξαι. Why the change in the tense of the infin.?

§ 189. δ γάρ σύμβουλος, κ. τ. έ., for the statesman and the demagogue. In his speech against Midias, § 189, the orator states the distinction between the σύμβουλος and the μήτωρ. The συκοφάντης (cf. note § 112) is further characterized in § 242. — τοις πασθέω, to his followers, i. e. those who have accepted his policy and accordingly hold him responsible. — τῷ καιρῷ, opportunity, i. e. the seasonable time or opportune moment for any action. — τῷ βουλομένφ refers to any one who may choose to call a political leader to an account for the results of his policy. — σιγήσας...δω: in this general definition we should expect σιγών...δεῖ; the past tense is used specially w. an eve to Æsch.

§ 190. δπερ είπον, sc. in § 188: ἢν μὲν...ἐπιτμῶν. — ἐκαῖνος, in the predicate and in sharp contrast w. νῦν below; that was the occasion, therefore. — ἐγὰ...ποιοθμαι, but I go so far as to say. — ἄστε...ὁμολογῶ, that I confess myself guilty. What would be the difference in the thought if the orator had said ἄστε ὁμολογεῦν? Cf. G M T. 582-584; H. 927, 953; Cu. § 565, Obs. 1; C. 671 d. — ἐώρακεν = now knows of; the perfect often represents the state or condition resulting fr. the action of the verb. — πραχθέν: what use of the partic.? Give the Greek clause to correspond to συνήνεγκεν ἀν. Cf. a similar constr., § 30. — εἰ δὲ μήτ' ἔστι, κ. τ. ἐ.: cf. § 141 and note. — καὶ τήμερον, yea, even to-day. — τῶν φαινομένων καὶ ἐνόντων: expressed above by δείξαί τι...τι...ἐνῆν.

§ 191. αΙτιάσθα, κ. τ. έ., this sarcastic inquiry is explained by βασκαίνει, § 189. — τίς ἐγγυὰσθαι, κ. τ. έ., who is willing to guarantee the future? — τότε, sc. εδειξας. — άλλλ, yet, introducing the apodosis. — εὐπορείν, with which I ought to have furnished myself. The comm. reading is εὐρεῖν. — τῆ πόλα: join w. συμφέρων. Some call it dat. incommod. w. the verb. — πρᾶξις, enterprise, "practical measure," "plan." — μᾶλλον, i. e. than those to wh. he did lead them.

§ 192. τάξιν, the office. In the present and in the future the statesman is required to be at his post discharging his duty. — τότε: when the negotiations w. Thebes were in progress. — προαίρεσίν, the aim; that wh. one sets before himself as his chosen object. — μη...συκοφάντε, do not rail at the results. — ἀς ἀν... βουληθη̂: whatever it may be, as the use of ἀν w. subjunctive indicates. — αὐτὴ, as viewed by itself. — διάνοιαν, the intention; subjective, while προαίρεσιs is objective.

§ 193. τῆ μάχη, i. e. Chæronea. Dat. of respect; the more usual reading is τὴν μάχην. — οὐκ ἐμοί: it is not essential that ἐν be repeated, as is

done in the reading of many Editt. — Son ... Norwould, as many things as are possible in human calculation. — wal Suralus, k. r. l.: the force of the preceding negative is retained here. — phlonovus indo Sivapus, laboriously beyond my power. We speak of superhuman effort. — rón' 189: tum demum; but not before.

§ 194. GKTHTOS, but if the tornado that ensued. Dem. compared what happens to a torrent (χειμάρρους) in § 153, and in § 214 to a deluge (κατακλυσμών). - μείζων γέγονε, has proved too strong for. - τί χρή ποιείν: the answer to the inquiry is omitted as being self-evident. Schaef, states it thus: to keep still and not to accuse; perhaps it is better put in the form of a question: to find fault? Then follows the ellipsis: that would be unreasonable; just as it would be, if, etc., worker by (eln). Cf. § 243. — el...valkanpov: originally the captain was at the same time the owner of the ship; hence rαύκληρος may mean either. But ουτ' έκυβέρνων points to the owner who might be held liable for the loss of the cargo, in case the ship was not well equipped. — ἀφ' ὧν: most MSS. have πᾶσι before κατασκευάσαντα, as the antecedent of wv. - xpn aprevov, encountering; in agreement w. πλοΐον. Those who take ναύκληρον as referring to the captain place this partic. in agreement w. it. - wovngavrov, and its tackling laboring. Professor Tyler calls attention to the nautical sense of the words in this passage; thus: σωτηρία = for a safe voyage; κατασκευάσαντα = having fitted out; πονησάντων and σκευών as above rendered. - ώσπερ...έγώ: thrown in by way of parenthesis, to indicate the application to himself. The appositeness of this comparison may be remarked in every particular.

§ 195. «ίμαρτο sums up what he has been saying about τύχη, ὁ δαίμων, and δ θεδs. - μηδέ, not even. "A different policy would have left us without even that advantage." Holmes. — excevos, i. e. Philip. He used every effort of persuasion. — τριών ήμερών, a journey (δδόν accus. of extent) of three days. The distance fr. Athens to Chæronea is 62 Engl. miles. In § 230 Dem. says: ἐπτακόσια στάδια άπὸ τῆς πόλεως. Athens was about 200 stadia distant fr. the Bœotian frontier. From 150 to 200 stadia was reckoned as an ordinary day's march. — τί ἄν...χρην, what could we have looked for? implying that the fear and panic were already so great that the case could hardly be worse. τι χρην προσδοκάν above = what should we have looked for, assuming for the moment that things had been different. που της χώρας: somewhere in our territory. - νῦν, i. e. under existing circumstances, as it actually was; opposed to $\tau 5\tau \epsilon$ below, wh. means in the other case, i. e. supposing my advice had not been followed. - other, K. T. E., to stand firm, to concentrate, to draw breath. The asyndeton gives us the notion of the rapidity of the thought and action at the crisis. — µla ήμέρα: this brief respite after the battle of Chæronea, the orator means to

say, was of the utmost importance, and would not have occurred but for the Theban alliance. — τότε δ': another instance of aposiopesis. Here it indicates horror; but in § 3, anxiety; and in § 22, anger. Cf. note § 3. — δ....πείραν έδωκε, sc. αὐτῶν; lit. which did not give a trial of themselves, i. e. enter into our experience. Cf. § 107; Dem. c. Timocr., § 24: καὶ πείραν αὐτῶν πολλάκις δεδώκασιν. — τῷ προβάλλεσθαι, and through the city's throwing before itself (as a shield). The reading εὐνοια...τὸ is found in Σ and is adopted by Bekk.

§ 196. μοι, dat. int.; all this long story of mine is directed to you. — δικασταί: before this Dem. has used δνδρες Αθηναῖοι, but here he wishes to draw the distinction more closely between the jurors and the spectators. — ξεθενν outside the bar; the court was enclosed by a wooden railing (δρόφακτον). Esch., § 56, states that he does not remember ever before seeing so large a multitude present at a public trial. Cic. (de opt. gen. orat., VII. 22) says: ad quod judicium concursus dicitur e tota Gracia factus esse. — ξήρκει, would suffice; αν omitted, as often w. the impf. in such expressions as ἀνάγκη, χαλεπόν, εἰκὸς ἦν, ξδει, χρῆν, κ. τ. ἐ. Cf. G M T. 415, 416. Cf. θαυμαστὸν ἦν, § 248. — τοῖς άλλοις: dat. assoc. or likeness w. τῆς αὐτῆς. — ταῦτα, i. e. of this ignorance and its results. This is one of the most complete dilemmas in the oration; but is there no escape fr. it?

§ 197. (οὐ γὰρ ἀν... ἐχρῶντο,) for (if you had) they would not have adopted these (i. e. my measures). Thus indirectly the orator compliments the sagacity of his countrymen, as well as his own. — ἀν, κε. ποιήσειε, wh. is readily understood fr. the connection, but inserted by inferior MSS. Cf. ὡς ἀν (κε. ἔχοι), § 291. — τῷ πόλει: dat. dependent on δυσμενέστατος. — ἐπὶ τοῖς συμβῶσιν, on the occurrence of the events. ἐπὶ expresses the occasion or opportunity upon wh. one bases his conduct. Cf. §§ 240, 284. — καὶ ἄμα: it is this remarkable coincidence that is referred to by ὅπερ... τοῦτο πεποιηκὼς above. — ᾿Αρίστρατος: a different person fr. the tyrant of Sicyon named in § 48. We know nothing further of these partisans of Philip than what is here stated. — καθάπαξ, thorough-going, out-and-out.

§ 198. Έλλήνων... ἀπέκειτο: this sentence is hexametric in its rhythm. So § 143: τὸν γὰρ ἐν... Ἑλάτειαν; and τοῦτο τὸ ψήφισμα, κ. τ. ἐ., § 188, acc. to Longinus, is dactylic. The ancient critics were fond of pointing out such instances; but such rhythmical structure is, we believe, more general and accidental than special and intentional. — ἐνευδοκιμεῖν ἀπίκειτο, and surely the man for whom the misfortunes of the Greeks are laid up as a store on which to found his personal renown. ἐνευδοκιμεῖν = εὐδοκιμεῖν ἐν αὐτοῖς. — καὶ = as; often so used in the second clause of a comparison; cf. H. 1042 a; Cu. § 624. 3; C. 705 c. — δηλοῖς, you make this manifest; sc. οὐκ ἔνι, κ. τ. ἐ. — καὶ πολιτεύη καὶ, κ. τ. ἑ., and from

your political action and again from your political inaction. Kenn. — πράττεται, κ. τ. λ.: this form of sentence is technically called ἀντιστροφή by the ancient rhetoricians. Other examples in this oration are found in §§ 117, 274. As an illustration from Roman oratory Diss. quotes Cic. Phil., II. 22: Doletis tres exercitus populi Romani interfectos; interfecit Antonius. Desideratis clarissimos cives; eos quoque nobis eripuit Antonius. Auctoritas hujus ordinis afflicta est; afflixit Antonius. — ἀντίκρουσί: cf. note § 161. — βήγματα: in medical terminology βήγματα is used of bruises of the fleshy parts and ruptures of blood-vessels, and σπάσματα of the sprains of muscles. — κινώται, are disturbed; i. e. the old injury or weakness makes itself felt again whenever the body becomes diseased. The same simile is used by the orator in Olynth., II., § 21: ωσπερ γὰρ ἐν τοῖς σώμασω...έπὰν δὲ ἀρρώστημά τι συμβῆ, πάντα κυεῖται, κὰν βῆγμα κὰν στρέμμα κὰν άλλο τι τῶν ὑπαρχώντων σαθρὸν ἢ.

§ 199. πολύς... Υγκειται, he lays great stress upon. The predicate adj. πολός used st. an adv.; cf. πολλφ βέσντι, § 136. Cf. H. 619; G. gr. § 138, N. 7; Cu. § 361. 8; C. 509 c.— εl... ψν: he assumes, for the moment, that it is so.— τούτων ψν, ought the city to have abandoned these things; referring to the measures wh. he at that time advised the city to adopt.

§ 200. νῦν...τότε: cf. note § 195. — δοκεῖ, sc. ἡ πόλιs. — προεστάναι: alludes to the famous ἡγεμονία of the Athenian state. — ἀποστάσα: cf. πραχθέν, § 190; παρόντων ἡμῶν, § 30 and note. — πάντας, sc. τὰς ἄλλας πόλεις. — οδδένα...οἰχ ὑπέμαναν, for whose sake there is no danger which our ancestors did not undergo. For the use of the negat. cf. H. 1031; Cu. § 619, Obs.; G. gr. § 283. 8; C. 559 c. — σοῦ: we naturally expect τῆς πόλεως here, but the orator suddenly turns the thought upon Æsch., as if he alone were capable of such meanness. — τῆς πόλεώς...ἐμοῦ: in the same constr. as σοῦ; we supply εἴπω after μὴ: for let me not say "the city" (γε makes πόλεως emphatic), nor yet "me."

§ 201. el τὰ μὲν πράγματ'... jρημένης: this entire sentence forms the protasis to τίσι... ἀφικνουμένους, and consists itself of two contrasted parts, sc.: el τὰ μὲν πρ... ἀπάντων, and τὸν δ'... πεποιημένοι; but as the first part is subdivided into two parts, sc.: el τὰ μὲν... περιέστη, ἡγεμῶν δὲ, we observe that μέν corresponding to δὲ in τὸν δ'... πεποιημένοι is omitted, the full expression being el μὲν τὰ μὲν to correspond to ἡγεμῶν δὲ... τὸν δ'. With such contrast of principal and subordinate parts μέν is expressed both times in §§ 104, 214. — τὰ πράγματ'... περιέστη, if affairs had turned out as they now have.

§ 202. Επ. τούτων πρότερον: the Spartan supremacy was lost w. the battle of Leuctra, 371 B. c., when the Theban began. — του...βασιλέως: that Xerxes actually requested Mardonius to make the Athenians such an

offer is stated by Herod., VIII. 140, and alluded to by Dem. Phil., II., § 11. — τοῦτ', i. e. ὁ τι...προεστάναι. — ὁ τι...λαβούση...ἐχούση...ἐχούση...τοιεῖν... ἐᾶν: a metathesis of construction for λαβεῖν...ἔχειν...ποιούση...ἐώση. Thus Dem. ironically represents the act of obeying in a state of subjection and of giving up the supremacy as a privilege. λαβούση of single acquisition, ἐχούση of permanent possession.

§ 204. ήθεσιν: "character, as the result of manner and habits. ħθοs = a prolonged and strengthened έθοs. Cf. Aristot. Eth., II. 1." TYLER. — άποφηνάμενον, who declared himself in favor of. — Κυρσίλον: the connection shows that Dem. has the time just prior to the battle of Salamis in mind. Cic. de Offic., III. 11, speaks thus: "Cyrsilum quendam suadentem, ut in urbe manerent Xerxemque reciperent, lapidibus obruerunt." Herod., IX. 5, gives the same account, but of a man named Lycidas, and places the event just before the battle of Platea. That there were two victims to the popular excitement of those stirring times, both meeting with a similar death, is not impossible.

§ 205. βήτορα = here σύμβουλον, statesman.—δουλεύσουσιν, they might enjoy slavery; spoken w. a peculiar bitterness and irony of tone. The common reading inserts εὐτυχῶs after it. The use of the fut. indic. after an historical tense adds to the vividness of the expression; so also in έξέσται. Wh. remarks that by the use of the indic. here Dem. identifies the Athenians of the two different ages, and represents the liberty and independence of one epoch as the unbroken continuity of the freedom asserted in another. - της είμαρμένης, κ. τ. έ., his destined end in the course of nature. Lord B. Death is represented (1) as fixed by destiny ($\tau \hat{\eta} s \mu ol \rho a s$), in distinction fr. death brought upon one by his voluntary act; (2) as that wh. comes in the course of nature (as by disease), in distinction fr. death caused by external violence (as in battle). — δ δε και, sc. νομίζων γεγενήσθαι. The και = also, i. e. as well as to his parents. — ἐπιδεῖν = to live to see (any evil). Cf. Æsch. Agam., 1246. — ἐθελήσει, will volunteer. The fut. (st. the pres., as in περιμένει) denotes that he will do this whenever the demand comes. In illustration of this change of tense cf. Soph. Antig., 349, 350. — 700 θανάτου: by its emphatic position = than death itself. Wh.

§ 206. et μέν...νῦν δ' ἐγὰ μέν...οῦνος δὶ: observe the double contrast between (1) what he was not doing and what he was doing; (2) between what he was doing and Æsch. was doing.—et ἐπεχείρουν...ἀν ἐπιτμήσειί: a mixed condit. sentence: if I were undertaking (as I am not), every one would censure me with good reason (were he to do what is reasonable). Cf. G M T. 504.— ὑμετέραι, are yours; predicative, and placed first for the sake of emphasis. Here Dem. purposely underestimates his own services in order to place the conduct of Æsch. in a more conspicuous light.— τῆς μέντοι διακονίας, but in the management of each of the affairs transacted I affirm that I also have a share. διακονίας is contrasted by means of μέντοι W. προαιρέσεις and φρόνημα; to correspond to μέντοι (= δέ) there should be μέν wh. is suppressed, as in § 201. W.

§ 207. τῶν δλων, the whole, i. e. both the aims (προαιρέσειs) and the administration (διακονία). This is a skilful turn of the orator: my part, he says, was merely to execute what you willed; your part was to cherish the noble purposes and adopt the most patriotic measures. Now Æschines attacks the whole, and in doing so commits a wrong against you greater than against me, inasmuch as your part was more prominent than mine, and the renown belonging to you is eternal, while the honor proposed for me is temporary. — γλίχεται is a strong word; acc. to its etymology it denotes a tenacious and eager striving. — ἐγκώμια: Arist. Rhet., I. 9, defines ἐγκώμιον as a special laudation bestowed for particular and brilliant action, while έπαινος signifies praise in general. — τουδί, i. e. Ctesiphon. — τῆ...ἀγνωμοσύνη, by the perverseness of fortune.

§ 208. µà τοὺς Μαραθώνι, no! by those of our ancestors who bore the brunt of the danger at Marathon. The common reading has οὐ μα, but the negat. is readily understood w. μd . In the partic, the $\pi \rho o$ - implies the fore-front of the battle. So Thuc., I. 73, represents the Athenians as saying: Μαραθώνι τε μένοι προκινδυνεύσαι τῷ βαρβάρφ. — Μαραθώνι: the common text has èv M.; but the prep. is regularly omitted w. the names of Attic demes. Cf. H. 783 b; Cu. § 442; C. 469 b. — ἐπ' 'Αρτεμισίω, off Artemisium. It will be observed that the orator departs fr. the chronological order and names the land and the naval engagements in succession. -- èv τοις...μνήμασι: these were in the outer Ceramicus, along the road leading to the Academy. Cf. Pausan., I. 29; Thuc., II. 34. But the heroes of Marathon lay buried on the field of battle. The custom of honoring those who had fallen in battle w. a burial at the expense of the state, goes back to the time of Solon. Cf. § 285. — ouolos: emphatic. This lofty strain of eloquence, known as "the Demosthenic oath," has been deservedly admired by all critics. Cf. Hermogenes, p. 425; Quint. Inst. Orat., XI. 3, 168; Lord Brougham, Vol. VII. 124. The chief points to be noted are

these: (1) This oath was an act of religious appeal, for wh. there was a sufficient ground in the belief and feelings of the audience; it was not, therefore, an empty rhetorical flourish. (2) As a solemn appeal it served to rebuke Æsch., who had brought Dem. into disparaging contrast (see the passages cited fr. Æsch.) w. the ancient heroes of Greece. (3) The simplicity of the orator's style is apparent even in his most impassioned flights. Lord B. thus expresses himself on the word ἀγαθούς: "Mark the severe simplicity, the subdued tone of diction, in the most touching parts of the old man eloquent's loftiest passages. In the oath, when he comes to the burial-place where they repose by whom he is swearing, if ever a grand epithet were allowable it is here; yet the only one he applies is άγαθούς." (4) The orator, while apparently carried away by his enthusiasm and passion, does not for a moment lose sight of his argument, but carefully subordinates everything to the main thought. "He teaches us," says Longinus, "that in the height of passion we should retain our judgment. He nowhere says 'by those who were victorious,' but everywhere shuns the word wh. would indicate the issue of the battles, lest the defeat of Chæronea should be suggested to his opponents or his hearers; till at length he has prepared the way w. the hearers for the conclusion : all of whom ALIKE the state buried, and not those alone who were successful."

§ 209. γραμματοκόφων: ἀντὶ τοῦ γραμματέως, ὅτι οἱ γραμματεῖς προπεφυκότες γράφουσιν. Etym. Magnum. Cf. § 261. The two epithets may be rendered by accursed scribbler. — ἐλεγες: cf. Æsch. § 181, cited on p. 92. — ὧν τίνος, i. e. they were irrelevant to the present case. — ἐμὲ δέ, κ. τ. ἐ., and I, who came forward as councillor to the city in matters pertaining to her supremacy, whose spirit ought I to have assumed in ascending the Roma? — τριταγωνιστά: cf. note § 129. Observe the contrast implied in the juxtaposition of this epithet w. τῶν πρωτείων; also the emphatic position of ἐμὲ. — τούτων: masc., referring to the Athenians. Tyler follows Holmes in referring it to τρόπαια, κ. τ. ἐ.

§ 210. τά...συμβόλαια: obj. of κρίνεω; lit. contracts, agreements, but here used of civil suits in a general sense. Cf. L. and Sc. — ἐπλ...σκοποῦντας, by considering them in the light of. For this sense of ἐπλ w. σκοπεῖν cf. §§ 233, 294. — ἀποβλέποντας, by looking away to the praiseworthy precedents. — παραλαμβάνειν, to take along (παρά); depends on νομίζειν and has τὸ φρόνημα for its obj. — τῆ βακτηρία καλ τῷ συμβόλφ: each dicast received a staff, on wh. was painted the letter of the alphabet corresponding to the section of the Heliastic court in wh. he was to serve for that day, and a ticket upon wh. the name of the holder and the number of his division were written. At the close of the sitting the σύμβολον was given up as a voucher for the dicast's fee of 3 obols. — τὰ δημόσια, the court-room. — ἐκείνων, i. e. τὰ τῶν προγόνων ἀξιώματα.

§ 211. 'Aλλà γàp, But enough, for; denotes a transition.— ἐμπεσῶν: as if casually.— ἐστιν ἀ = ἐτια.— ὁπόθεν, sc. ἐκεῖσε ὁπόθεν; the digression begins w. § 180.— ἀφικόμεθ', we had arrived; i. e. we ambassadors.— τῶν ἀλλων, sc. the Ætolians, Dolopians, Phthiotana.— πρέσβεις: Amyntas and Clearchus are named as the Macedonian envoys.— νῶν: to prove that I am not telling a different story now fr. what was told at the time of the embassy.

§ 212. συκοφαντίας, calumny. — τον καιρόν: cf. Esch., § 137 (cited below) and § 141 (cited on p. 54). — ἀς ἐτίρως: cf. § 85. — ἀς ἔσικεν: cf. § 203. — ὁ σύμβουλος καὶ ῥήτωρ: Diss. observes that the repetition of the article would be objectionable, as the ideas of σύμβουλος and ῥήτωρ flow into each other. The article is repeated in ἡ προαίρεσις καὶ ἡ πολιτεία (§ 93), τὸν τῆς εἰμαρμένης καὶ τὸν αὐτύματον (§ 205), τὸν πολιτευύμενον καὶ τὸν ῥήτορα (§ 278), where either the emphasis or a logical distinction seems to demand it. — «ὑδὲν...συναίτιος: contrasted w. μίνος αίτιος. In those things wh. might naturally be supposed to have been done in part by me, as being a statesman, he allows me no share; but for those misfortunes wh. are in no way related to my calling and work, I am alone responsible. What consistency!

§ 213. ἐποιήσαντο, i. e. the Thebans.—ἐκείνους: the envoys fr. Philip and those fr. the other allies of Thebes, who had the precedence.—τὸ...κεφάλαιον = in summa.— ὧν = τούτων ἄ.— αὐτοὺς, i. e. the Thebans.—βούλονται: the direct for the indirect mode, to give vividness.— ἡ διέντας αὐτοὺς, either by allowing themselves (i. e. the same as ἐκείνους and subj. of ἡξίουν) a free passage through their territory (Bœotia).— τὰ ἐκ τῆς ᾿Α. βοσκήματα: cf. § 44 and note.— ἐκ δὲ ὧν... τολέμου, while as the result of what they affirmed we were about to advise, their property in Bæotia would be plundered by means of the war. An argument, as W. remarks, that would have great force w. the selfish Thebans.—συντείνοντ', all aiming at the same result.

§ 214. ήμεις: the ellipsis of ελέγομεν immediately after ελεγον is not harsh. Some MSS. have ἀντείπομεν. — τὰ μὰν... ἐγὰ μὰν: cf. note § 201. — ἀντὶ... τιμησαίμην, to repeat these things severally I would count worth all my life. — ὑμᾶς δὲ δέδοικα: prolepsis for δέδοικα μὴ ὑμεῖς. — ἄσπερ ἄν εἰ... ἡγούμενοι is elliptical; the full expression would be ἡγούμενοι ἄσπερ ἄν γίγοῦσθε εἰ ἡγοῦσθε. Cf. Madv. G. S., § 139 c; H. 905 a, 3; C. 622 d; G M T. 227. Transl.: thinking that even a deluge, as it were, had swept over the events; i. e. all trace of them had become obliterated.

§ 215. μετά ταθτα: this narrative is entirely contradictory to the statement of Æsch., §§ 137, 140, 141. Diss. thinks that such a bare misrepresentation as this of Æsch. (assuming that the account of Dem. is true) could not have been made unchallenged before the court; and he regards

the passage as a later insertion in the revised edition of Æsch. - Efire, έβοηθεῖτε: Bremi calls attention to the asyndeton as descriptive of rapid action. - ὥστ' ἔξω τῶν ὁπλιτῶν, that, when our infantry and cavalry were encamped outside the walls. Reiske understands that the Theban infantry and cavalry vacated their own city for the occupation of the Athenian army and encamped outside. This would be a "compliment" unheard of! Besides, as Diss. observes, the distinctive pronouns your and their could not be wanting. Beeckh Econ., p. 387, speaks of the difficulty, owing to the laxity of discipline among the ancient soldiery, of obtaining permission to introduce an army into an allied city for quarters. The meaning seems plainly this: the Athenian forces after pitching their camps outside were invited to take up quarters in the houses of the Thebans; accordingly, $\tau \dot{\eta} \nu$ στρατιάν embraces as a general term των $\dot{ο}πλιτων$ and των iππέων. — καθ' ύμῶν = ὑπὲρ ὑμῶν. So Phil., II., § 9: μέγιστον καθ' ὑμῶν ἐγκώμιον. Contrariwise in Hom. Π ., VI. 524, ὑπέρ = κατά : "Οθ' ὑπὲρ σέθεν αἴσχε' ἀκούω. — σωφροσύνης, self-command, Wh.; good behavior, Kenn.; Enthaltsamkeit, Jacobs. — άμείνους: explanatory of άνδρίας; δικαιότερ' άξιοῦν explanatory of δικαιοσύνης. — και τά...και...δ', κ. τ. έ., and what is kept under the closest guard not only by themselves but also by all men.

§ 216. κατά γ' ὑμᾶς = quod ad vos quidem attinet. V. — οὕτε... τε: negat. and affirm. correlated; so often. - τds πρώτας: all the MSS. except Σ add μ d χ as. W. is the only editor we know of, besides Z, that follows Σ . Another instance of such a verbal ellipsis is found in Lysias pro Mantith., § 15 : της πρώτης [sc. μάχης] τεταγμένος μάχεσθαι τοις πολεμίοις. But in our sentence we would more naturally supply παρατάξεις = manœuvres, skirmishes, fr. the preceding partic. W. thinks this admirably suited to the connection, as the allusion is probably to the preliminary marches and skirmishes by wh. the combined Thebans and Athenians sought to check the advance of Philip. — τοῦ ποταμοῦ, i. e. the Cephissus, wh. flows through the plain of Elatea and enters Bœotia not far fr. Chæronea. — την χειμερινήν: critics are divided as to the application of this epithet, some making it mean the skirmish in the winter, others in the storm. But for the latter meaning the word is properly χειμέριος. If, w. Grote, we suppose an interval of 10 months (fr. Oct. 339 to Aug. 338 B. c.) between the capture of Elatea and the battle of Chæronea, there is no difficulty in placing these encounters early in the spring of 338 B. C., and understanding χειμερινήν of a wintry time among the mountain passes of Phocis, where snow is sometimes found in the spring months. But if, w. Clinton Fast. Hellen., App., p. 16, we suppose that the battle of Chæronea occurred only 50 days after the news arrived of Philip's entrance into Phocis, we have no recourse left other than to say w. him, "the word χειμερινήν is probably corrupt."

§ 217. ζήλου, emulation, enthusiasm. — el μν...el......el ελ...el: cf. ἐλν δ'...dν, § 178 and note. — el δν...μάρτυρας, if what he himself called the gods to witness as being most excellent; sc. by participating in the sacrifices, etc. (συνέθυε). — ψηφίσασθαι, i. e. by condemning Ctes., wh. would necessarily imply a condemnation of the orator's policy. — τοὺς θεούς: the gods by whom the judges were sworn were the same as those to whom Æsch had sacrificed. — el δὲ μὴ παρῆν presents the other horn of the dilemma. Lord B. comments upon the exquisite diction, the majestic rhythm, the skilful collocation of this passage. The dilemma, he remarks, is better than the average dilemmas of oratory, and quite sufficient, though incomplete, for the momentary victory at wh. alone the orator often aims. What retort could Æsch. obviously have made?

§ 218. Θηβαίοι...νομίζειν, but the Thebans were in the belief that they had been preserved through us. The careful student will have noticed before this the fondness of Dem. for infinitive clauses w. the article. — τοῖε νομίζουσιν, i. e. ἡμῦν. So reads Σ; all other MSS. have δοκοῦσιν. V. supposes νομίζουσιν to be a corruption due to the proximity of νομίζειν. — οῦτοι refers to Æsch. and his associates. — ἔπεμπεν: the imperf. denotes the frequency of this correspondence, the object of wh. was to incite his allies in the Peloponn. war to render him more prompt assistance. Cf. § 156. — συνέχεια, κ. τ. ἐ., my persistence, and my wanderings (sc. his πρέσβειαι), and my hardships. — διέσυρε: there is no passage in Æsch. speech where this is done. — τί is placed last for the sake of emphasis. Cf. πῶς, § 235.

§ 219. Καλλίστρατος, that distinguished Callistratus. He was the most eminent orator of his period, and is said to have incited Dem. when a boy to the study of eloquence by his speech on Oropus. — 'Αριστοφῶν: cf. § 70. — Κέφαλος: cf. § 251. — Θρασύβουλος: the famous deliverer of Athens fr. the rule of the Thirty Tyrants, 403 B. c. — διά παντὸς = ἀπλῶς. Cf. §§ 88, 179. — ὑπέλειπε, was wont to reserve for himself privately. ὑπό expresses the underlying motive. — εἶ τι γένοιτ', euphemistic for in case of a calamity. — ἀναφοράν, a final resource, a means of recovery.

§ 220. ούτως: very emphatic; join w. μέγαν είναι. — ἐδόκε, sc. ὁ κίνδυνος. — χώραν ούδὲ πρόνοιαν, that it seemed to me to allow no opportunity nor even forethought for personal safety. της ἀσφαλείας belongs gramm. to πρόνοιαν, but logically also to χώραν wh. would be followed by the dat. — ἀγαπητὸν είναι, one must be content. The orator means to say that in his opinion duty to country should in such a crisis overshadow all personal considerations, and one should be thankful if he were able to discharge that duty.

§ 221. $\dot{\mathbf{v}}\mathbf{m}\dot{\mathbf{e}}\mathbf{p} = \pi \epsilon \rho i$: cf. note § 9. — $\gamma \mathbf{p}\dot{\mathbf{a}}\phi\mathbf{o}\mathbf{v}\dot{\mathbf{r}}$ & \mathbf{v} : the partice express the condition (cf. §§ 30, 190); & \mathbf{v} to be taken w. the infin. $\gamma \rho \dot{\mathbf{a}}\psi\mathbf{a}$, $\pi \rho \dot{\mathbf{a}}\xi\mathbf{a}$, $\pi o \epsilon \sigma \beta \epsilon \hat{\mathbf{v}}\sigma\mathbf{a}$. — $\mu \eta \delta \dot{\mathbf{e}}$, nor even. — $\dot{\mathbf{e}}\mathbf{v}$ $\pi \dot{\mathbf{a}}\sigma\mathbf{v}$... $\dot{\mathbf{e}}\mathbf{t}$ attrov, in all public affairs I

constantly made myself the foremost. W. considers the phrase nearly synonymous w. εδδκα εμαυτόν in §§ 179, 197, 219.

§ 222. Eis ταῦτα, κ. τ. &: the rhetorical order of the Greek may be imitated in Engl.: This is the condition into which, etc.; this is the utterance which, etc. — ἐπαιρόμενος λόγους, he who before this hurled many defiant boasts against the city. φων ην ἐπαίρεν, § 291, = to lift up the voice in loud tones. — Διώνδας: cf. § 249. Acc. to the author of the Lives of the Ten Orators, 848 c, Diondas prosecuted not only the authors of this decree, Demomeles and Hyperides, but also Aristonicus (§ 223). — τὸ μέρος: cf. note § 103. — ἀποπεφευγότα, acquitted, rarely used of things.

§ 223. 'Αριστόνικος: cf. note § 83, where the decree of Demom. and Hyper. is taken as a single one, and that of Ctes. is regarded as third in order. — συγκατηγόρησεν: the usages of Athenian law-courts permitted the prosecutor to associate w. himself several assistants in making complaint and in carrying on the suit. Cf. Meier and Schöm. Att. Proc., p. 710. — Δημομέλη: a cousin of Dem. A. Schaef., II. 528, conjectures that the crowning proposed by Demom. occurred at the great Dionysia, April, 338 B. C., and that proposed by Hyper. at the Panathenaic festival, August, 338 B. C. I prefer the view of W., that Hyper. was only incidentally connected w. the crowning proposed by Demom. — μάλλον...εικότως, more properly than this man, i. e. Ctes.; simply because it is more fitting to punish the first offence than the second after the first has been passed by unnoticed.

§ 224. τῷδε: refers to Ctes.; ἐκείνους to the persons just mentioned; τοῦτον αὐτὸν to Æsch.; οῦτος to Ctes. again. — ἀνενεγκεῖν ἐπ', to refer to (as a precedent). The force of the prep. remains throughout the sentence. — περὶ τῶν οὕτω πραχθέντων, i. e. legally settled. A suit once decided could not be renewed in an Athenian court of law. But the suit brought by Æsch. was not exactly identical w. that brought by Diondas against Demom. and Hyper.; so that the spirit of the law, rather than its letter, is meant, and the argument of Dem. is a moral rather than a legal one. — τότε, in that case; i. e. supposing Æsch. had brought suit in the first instance. — τὸ πρᾶγμα, κ. τ. ఓ, the real question (i. e. whether Dem. was deserving of a crown or not) would have been tried on its own merits, before it had obtained any of these precedents. These points seem well taken.

§ 225. οίμαι: ironical. — ἐκ παλαιῶν χρόνων, κ. τ. ἐ.: he means the transactions connected w. the peace of Philocrates. — μήτε...μηδεὶς, st. οὄτε...οὐδεἰς, because there is a shade of uncertainty in the thought, wh. is implied in οίμαι. — προφάσεις: cf. note § 156. — δοκεῖν τι λέγειν, to seem to speak to the purpose. οὐδὲν λέγειν = to speak to no purpose.

§ 226. Eal the dandelas: cf. note § 17. — mónon our = all but. — tods ... funday : the same point is made in § 15. — kristn: subj. of Esesbal.

§ 227. πορί ήμῶν, i. e. Æsch. and himself. Dem. makes the illustration of his rival apply to them both. This idea is brought out more fully in the sentence: οὐ γὰρ ἀν μεταπείθεω, κ. τ. ἐ., § 228. — περιώναι χρήματά τω, that money remains over in the hands of some one. The figure is taken fr. trade or banking business. — καθαιρώσιν, lit. if the pebbles cancel or remove, sc. one's credit of money (τὰ χρήματα); i. e. if accounts balance. This sense of καθαιρείν seems somewhat forced; αἰρεῖν in the passage cited fr. Æsch. is to be taken in much the same way, and ἀντανελεῖν (lit. to take up on the opposite side), § 231, has the same sense. Other Editt. except V. read καθαραί ἄσων, wh. is explained as referring to clearing away the pebbles from the board (cf. ἀβάκιον, Abacus, Dict. Antiq.) in opposite columns of debit and credit, until the whole board is cleared and accounts balance.

§ 228. σοφοῦ, "sapient." Lord B. — ὑπάρχαν ἐγνωσμένους: cf. § 95. οὐ γὰρ ἄν, κ. τ. ἐ, for he would not be seeking to change your mind, if there were not such an opinion as this existing in regard to each of us. Dem. proves himself skilful in retort.

§ 229. τιθείς ψήφους, by casting up accounts. — οὐτος λογισμός: οὖτος is predicate; for the mode of reckoning public deeds is not this (i. e. the arithmetical, but another).

§ 230. παραταξαμένους: in agreement w. αὐτούς supplied fr. Θηβαίους and subj. of κωλύεω. — ἐπτακόσια στάδια: cf. note § 195. — τοὺς ληστάς: cf. note §§ 145, 241. — φέρειν καὶ άγειν = to plunder. — ἐν εἰρήνη: antithetic position to τὸν πόλεμον. — ἐκ θαλάττης, from the sea reckoning landwards, hence on the side of the sea; referring to the security of the coasts fr. predatory invasions. — λαβόντα, after he should have taken Byzantium; to be taken in close connection w. Philip's conceived (not actual) occupation of the Hellespont.

wh. were prevented by his policy would have been the legitimate result of his rival's conduct. And we understand this inquiry to be directed, as the one just before, to Æsch., and w. a touch of sarcasm. The thought, then, of the passage is this: when Æsch. asks the Athenians to change their opinion respecting Dem. by taking into consideration the debit side of his account, Dem. responds: "let our accounts stand as they are; they are not to be cast up and balanced as trading accounts, and then forgotten." προστίθημι, add to the account; a mercantile term in harmony w. the preceding λογισμός. — έν ols, in those cases in which. — καθάπαξ: cf. § 197. erépois means the Phocians and Locrians, also the Thebans after the battle of Chæronea. — της φιλανθρωπίας refers to Philip's generous and kind treatment of the Athenians after the battle of Chæronea, Fraym. 1. says: Εγραψα καὶ Φιλίπτω τιμάς · οὐκ άρνοῦμαι. δισχιλίους γάρ αίχμαλώτους άνευ λύτρων, και χίλια πολιτών σώματα χωρίς κήρυκος, και τόν 'Ωρωπὸν άνευ πρεσβείας λαβών ὑμῖν ταῦτ' ἔγραψα. Cf. also Polyb., V. 10. περιβαλλόμενος, with a view to accomplishing the rest of his purposes. περιβάλλεσθαι = to compass or embrace in one's plans; cf. Isocr. Panegyr., § 184. - καλώς ποιούντες, happily; indicating the subjective feeling of the speaker, = I am happy to say. The difference between this and καλώs πράττοντες is clearly shown in Dem. c. Leptin., § 110: ὅτε δ' ὑμεῖς, καλῶς ποιούντες, καὶ κατά τὰς κοινὰς πράξεις καὶ κατά τὴν ὁμόνοιαν καὶ κατά τάλλα πάντα ἄμεινον ἐκείνων πράττετε.

§ 232. παραδείγματα πλάττων, manufacturing illustrations; such e. g. as that of the ψῆφοι. — ῥήματα σχήματα: the former Cic., Orat. VIII., understands of the criticism Æsch. (§§ 72, 166) made upon several expressions used by Dem.; the latter word may refer to the mimicking of certain gestures peculiar to Dem., wh. were, perchance, not altogether in precise keeping (cf. Æsch., § 167) w. the artificial rules of the schools. — πάνυ γὰρ, for altogether in consequence of this — don't you see? — have come about the affairs of the Greeks. A similar ironical use of οὐχ ὁρᾶs is found in § 266. — παρήνεγκα, I extended my hand on this side, but not on that side.

§ 233. ἐπ΄...ἐσκόπει: cf. note § 210. — ἀφορμὰς, resources; particularly financial, as distinct fr. military (δυνάμεις). — ἐπιστὰς: cf. § 60. — ἐποίησα...ἐδείκννεν: notice the diff. in the tenses: if I had made...he would (now) point out. — χρήσομαι τῷ λόγφ, I shall make the statement; an emphatic paraphrase for λέξω.

§ 234. τοὺς ἀσθενεστάτους: when the peace of 346 B. C. was concluded, Athens had control over Peparethos, Proconnesos, Tenedos, Thasos, Sciathos, in addition to Lemnos, Imbros, Scyros, Samos, wh. belonged to her as dependencies. Chios and Rhodes had torn themselves loose in the Social War, 357-355 B. C.; about the same time also occurred the revolt of

Corcyra. — σόνταξιν: a euphemistic word, whose origin Harpocr. explains: ελεγον τους φόρους συντάξεις, έπειδη χαλεπῶς εφερον οι Ελληνες το τῶν φόρων δυομα. Backh Publ. Econ., p. 544, surmises that this contribution was subsequently increased (cf. § 237) to as much as 400 talents. Cf. Dem. Phil., IV., § 37 ff. This contribution was made under the new Athenian confederacy formed in 377 B. c. See Grote, X., cap. 77. — προσειλεγμένα, collected in advance, anticipated. Cf. Dem. Phil., I., § 34. — δπλίτην... tππά: an instance of asyndeton. Cf. § 67. — τῶν οἰκείων, the citizen-soldiery; the same as τῶν πολιτικῶν, § 237, in distinction fr. mercenary troops wh. are meant by ὁπλίτην, ἰππέα and ξένοι (§ 237). — φοβερώτατον, sc. ην. — οῦτοι: Æsch. and his associates.

§ 235. πῶς, sc. ὑπῆρχεν ἔχοντα. — προλέγων...βουλευόμενος...φεύγων... ὑπεύθυνος: a most lifelike picture of the comparative weakness and strength of a democratic and despotic form of government. Cf. Isocr. Nicocl., § 19. Larned compares Canning's description of Bonaparte's power: "He asks no counsel, he renders no account, he wields at will the population and resources of a mighty empire and its dependent states."

§ 236. καὶ γὰρ τοῦτ': the force of καὶ = also falls upon τοῦτ', wh. refers by anticipation to τίνος κύριος ἢν. — πρῶτον has no corresponding εἶτα expressed; the next point in the enumeration is δσα...περιγένουτο. — οῦ μόνου μετεῖχον: his only privilege, as compared w. the advantages of Philip, was that of haranguing the people, and this he had to share w. his opponents. — περιγένοιντο, and whatever successes these gained over me; he means in the discussions and resolutions of the Assembly. — δι'...ἦν.. πρόφασιν, through whatever pretext each success might chance to arise. ἔκαστον = τὸ περιγενέσθαι. With τύχοι supply γιγνόμενον. — ταῦθ'...βεβουλευμένοι, these you adopted in favor of the enemy, and then took your departure (sc. fr. the Assembly).

§ 237. ἐκ, out of; i. e. as starting-points. — Meyapéas is written Meyapeîs, § 234. — τῶν πολιτικῶν: cf. note § 234. — συντέλειαν, joint contribution. — δσων...πλείστην: δσην would be the usual constr.; the genit. is due to attraction. A decree found at the close of the Lives of the Ten Orators states that this contribution amounted to more than 500 talents.

§ 238. τά...δίκαια, our just dues as regards the Thebans. He alludes to the complaints of Æsch. contained in § 143, wh. is cited on p. 85. — τὰ πρὸς Βυζαντίους: cf. note § 95. — τὰ πρὸς Εὐβοέας: cf. Æsch., §§ 92, 93. — τῶν ἰσων: "τὰ ἴσα hoc loco sunt æquæ portiones sumptuum in bellum faciendorum." Schaef.— τῶν...τριήρων: genit. of the whole depending on τὰς διακοσίας. — τριακοσίων: the whole number of ships at the battle of Salamis is given by Thuc., I. 74, acc. to some MSS., as 300, acc. to other MSS., as 400, of wh. Athens furnished two thirds. Herod., VIII. 48, says there

were 378, and of these 180 were Athenian. — ¿λαττοῦσθα, to be defrauded. Dem. turns into a meritorious act what Æsch. had censured as an injustice practised upon the city by Thebes, through the venality of Dem.

§ 239. κενάς, κ. τ. ξ.: you confer upon these (i. e. the Athenians) empty favors in calumniating me; empty, because so entirely useless after all was over. — παρὰν, i. e. in the Assembly, as ξγραφες shows. — ἐνεδέχετο, if, indeed, they (ταῦτα) admitted of it, sc. πράττειν; i. e. if they were practicable. — παρὰ = διὰ: on account of, under the existing circumstances. Schaef. But the sense seems quite as good if we take it as in παρὰ αὐτὰ τάδικήματα, § 13, = at the moment of; implying that the crises were such as to demand instantaneous action, when they had to accept what they could get, without deliberating upon what they might wish to have. — δσα ἡβουλόμεθα: the indic. denotes what is definite; δοίη, the optat., denotes what is indefinite. — καὶ...καὶ, not only...but also. — τοὺς...ἀπελαυνομένους: W. takes in a hypothetical sense, and as referring to the Thebans and others who were negotiating for an alliance w. Athens, in case they should be repulsed through the exorbitant demands of the Athenians.

§ 240. νῦν, as the case stands. — κατηγορίας: the plural, since there were many points embraced in the one formal accusation. — &ν adds emphasis to τί and modifies ποιεῦν...λέγειν below, where it is repeated. Cf. G M T. 223, 224. — τούτων, i. e. τὰ πρὸς Θηβαίους δίκαια in § 238. — ἀκριβολογουμένου: deriv.? chaffering, haggling.

§ 241. ούχ, sc. &ν έλεγον. — βουλόμενοι refers to the people of the πόλειs above. — εἶτα, furthermore; it continues the question in the direct form introduced by ούχ; the whole is summed up at the close in οὐκ &ν ταῦτ' ἔλεγον. — τοῦ Ἑλλησπόντου, κ. τ. ἐ.: the calamities wh. in § 230 he named as the impending results of the policy of his rival, the orator here sums up in a different order as likely to be laid to his charge by Æsch., had he not prevented them. His enemies now find fault w. the means by wh. he averted the calamities wh. they were preparing; but these very calamities, had they occurred, they would have laid at his door; they were bound to blame him anyhow. — σιτοπομπίας: cf. note § 87. — τῶν ληστῶν: cf. note § 145. — καλ...γε, yea...and.

§ 242. φύσει κίναδος: cf. note § 162. — τάνθρώπιον, manikin, apology for a man; the neuter and the diminutive combining to form the contemptuous term. — αὐτοτραγικὸς πίθηκος: an allusion, probably, to his extravagant imitations and mimicries on the stage. — ἀρουραῖος Οἰνόμαος: cf. note § 180. — δεινότης, power as an orator, eloquence. — πατρίδι: for the omission of the art. cf. § 170. — νῦν, now at last, to-day; this emphasis belongs to it also in νῦν λέγεις; § 243.

§ 243. ώσπερ αν et: the ellipsis (cf. § 194) is somewhat as follows: to do

so is just as absurd as it would be (ωστερ αν εί) if, etc. — αντινούση, κ. τ. ε., visiting his patients in the course of their sickness. On the parallel passage in Æsch. given below, see Introduction, p. xv. — τὰ νομιζόμενα, the customary rites were being performed over him. — τὸ καὶ τὸ, this and that, so and so; an instance of the original demonstrative use of the article — ανθρωτος: Bekk.'s emendation for ανθρωτος of the MSS., on the ground that the art. is needed w. the demonstr. pronoun. — εἶτα νῦν, do you then now at last (when all is over) speak?

§ 245. μαλακίαν σκώπτων, scoffing at the same man for cowardice. In allusion to the charge of Esch. that he had fled fr. his post on the field of battle. This story, first found in Esch., grew as it was repeated, until in the Lives of the Ten Orators, p. 845, it is narrated as a fact, that Dem., as he was fleeing fr. the battle-field, became entangled in a bramble-bush, and panic-stricken turned to the bush, saying: "Spare my life and take me prisoner!" Against this charge the orator finds a sufficient defence in this and the succeeding sections. — της...ψυχης: commentators are uncertain whether to take this as courage, temper, or as life.

§ 246. πῶσαν ἐξέτασιν, a full examination. — οὐ παραιτοῦμαι: I do not beg off. — πέπρακταί: Grote, XI. 121, remarks upon this claim of Dem.: "The first Philippic is alone sufficient to prove, how justly Dem. lays claim to the merit of having 'seen events in their beginnings' and given timely warning to his countrymen."— πολιτικὰ = οἰκεῖα; which are inherent and unavoidable defects belonging to all popular governments. πόλις is used here in the sense of πολιτεία. Cf. Isocr. Nicocl., § 17 ff., for a comparison between democratic and monarchical government. — ὡς: separated fr. the superlative by a prep. Cf. § 288. — προτρέψαι, sc. τὰς πόλεις. — οὐδείς μὴ εὕρη = οὐ μἡ τις εῦρη. For οὐ μἡ w. subj. cf. GMT. 294, 295; H. 1032; Cu. § 620; C. 627.

§ 247. τῷ διδόναι καὶ διαφθείρειν, by promises and bribes to those in power.

Cf. note § 45. — τῶν κατὰ ταῦτα πραχθέντων, of the deeds done in this department; i. e. as κύριος and ἡγεμῶν τῶν δυνάμεων. — τῷ διαφθαρήναι, in the matter of being bribed by money or not. τῷ διαφθ. is dat. respect. — ὁ ἀνούμενος, the bidder. — τὸ κατ' ἐμέ: the logic is clear: by two means Philip conquered, sc. arms and bribery. But with arms I had nothing to do, and as to bribery, I proved myself incorruptible; ergo, the defeat of the city is chargeable to me neither in this nor in that.

IV. §§ 248-290. DEMOSTHENES DEFENDS HIS POLICY AGAINST THE CHARGE OF BEING UNFORTUNATE; COMPARES THE FORTUNE OF ATHENS WITH THAT OF OTHER STATES, AND HIS OWN FORTUNE WITH THAT OF ÆSCHINES: AND FINALLY APPEALS FOR VINDICATION OF HIS POLICY TO THE INDORSEMENT OF THE PROPLE AFTER THE BATTLE OF CHERONEA. A way: relat. clause precedes for the sake of emphasis. - rouroy: Ctesiphon. ταῦτα: wh. have been enumerated. — ύμεις, sc. παρέσχεσθε είς τὸ, κ. τ. έ. - την μάχην: of Chæronea. - θαυμαστόν ην, when it would not have been at all surprising, if the multitude had become disaffected towards me. For θαυμαστὸν την cf. note on εξήρκει, § 196. — πρώτον μεν: fearing an immediate attack fr. Philip, the Athenians placed their city in a state of defence w. all possible speed. Read the graphic account given by Lycurgus in his speech against Leocrates, §§ 39-44, of the state of feeling at Athens in consequence of the defeat at Chæronea. — πάνθ'...διδ τῶν ἐμῶν ψ.: an inexcusable exaggeration. The proposal to place the Peiræus in a state of defence, to make the Metics citizens, to set free a portion of the slaves, to restore to citizenship those who had lost their political rights, to bring the women and children to the Peiræus for safety, was made by Hyperides the orator. — Trà els Trà Telxn xo.: the hasty and tumultuous preparations of defence described by Lycurg. l. c. are meant, for wh. a special contribution seems to have been made. Cf. §§ 171, 312. — σιτώνην, grain commissioner. Special commissions were appointed in time of war and of unusual scarcity to procure an extra importation of grain.

§ 249. μετά ταῦτα: when the excitement had died away, and Philip had announced through Demades his friendly intentions. — συστάντων: without the art. to make it indefinite. — γραφάς, sc. παρανόμων, as appears fr. εννομα γράφεω in § 250. — εὐθόνας, comp'aints for maladministration. — εἰσαγγελίας: cf. note § 13. — τό γε πρώτον, at first; the emphasis of γε indicates that they did later. The leaders of the Macedonian faction had to move cautiously, as there was still strong sympathy w. Dem. among the people. — ἐκρινόμην, I was brought to trial. — Σωσικλέους: nothing further than what is here mentioned is known of him nor of Μέλαντος. — Φιλοκράτους: not the same person as the one mentioned in § 21, but of Eleusis. — Διώνδου: cf. § 222. — τοίνυν resumes the thought interrupted by the

long parenthesis. — τοθτο, i. e. τὸ δικαίως ἐμὲ σωθῆναι. — γνόντων τὰ εδορκα, yave a verdict in accordance with their oath.

- § 250. το μέρος: cf. § 103. ἐπισημαίνεσθε, you were indorsing; lit. setting the seal upon, spoken of the logistæ. The force of the impf. in all these verbs must not be overlooked. ούχ δ...τιθέμενον, not that (name) which he saw the people affixing. δήμον... δικαστάς... ἀλήθειαν: correspond in their order to the different kinds of trial referred to by Dem. above; thus, the είσαγγελία was tried before the demus, the γραφ) παρανόμων before the dicasts, and the εὐθύνη before the logistæ where the trial was an issue of fact.
- § 251. τοῦ Κεφάλου: a statesman who flourished at the time of the restoration of the democracy under Thrasybulus. He was instrumental in uniting Thebes and Athens during the Corinthian war. τὸ... φεύγαν, but it was the honor of Cephalus that he was never indicted. μᾶλλον, sc. διὰ τοῦτο: the sense is: why should a man who has never been convicted, but often been tried, on this account be held in reproach more justly than the man who has never been on trial? πρός γε τοῦτον, as far as this man (Æsch.) is concerned. ἐγράψατό...ἰδίωξε: the former verb denotes the act of bringing in the bill, the latter that of carrying it through the court. μηδὲν, st. οὐδέν, because it is as the acknowledgment of Æsch. (not as the absolute fact) that he is in no respect a worse citizen.
- § 252. ἐγὰ...ἡγοθμαι...ἐτέρφ: this sentence passed into a proverb, and is found in the *Florilegium* of Stobæus. ἡν γὰρ: the relat. precedes the antecedent ταύτης. By beginning the transl. w. πῶς χρη, κ. τ. ἐ., the student will make a clearer Engl. sentence. χρηται τῷ λόγφ: cf. § 233. ἀνθρωπινώτερον: the sense is with a more just notion of human life.
- § 253. Δωδωναΐον: the oracle of Zeus at Dodona was the most venerable of all the Greek oracles, although long ago superseded in influence by that of Apollo at Delphi. It may be that the orator purposely passes the Delphic oracle by from a suspicion of its truthfulness and patriotism, a suspicion attributed to him by Æsch. in the words φιλιππίζεω τὴν Πυθίαν φάσκων.— ἢ νῦν ἐπέχει, which now prevails.— τίς γὰρ...πεπείραται: at this time Thebes was in ruins, the recent uprising against Macedon in the Peloponnesus had been quelled by Antipater, and Alexander was in the midst of his conquests in Asia.
- § 254. τδ... ἄμεινον πράττειν, and to fare better than. διάξειν in the oratio recta would be διάξουσιν. Regularly, what mode would be found here? της άγαθης τύχης: partit. genit. Athens, though under the Macedonian yoke w. the rest of the Greek states, preserved its independence in affairs of home government much better than those Peloponnesian states (τῶν οἰηθέντων...διάξειν) that had stood aloof fr. the struggle against

Philip. — τὸ δὰ προσκρούσαι, and that there were reverses; the sentence is the obj. of μετειληφέναι, wh., like μεταδίδωμι and μετέχω, may be followed by the accus. as well as by the partit. genit. — τὸ μέρος: in appos. w. the preceding infinitives; as that portion of the fortune of the rest of mankind which has been allotted to us.

§ 255. **1δίαν...ἐν τοῖε ίδίοις**, personal...in personal affairs; not in public matters. This is in reply to the charge of Æsch. that the misfortunes of the state were partly due to the ill-starred fortune of Dem. — ὑμῖν, sc. δοκεῖν fr. δοκῶ. Inferior MSS. add συνδοκεῖν. — ὁ δὲ, in contrast w. ἐγὼ μὲν. — κυριωτέραν, paramount to; i. e. more effective for weal or woe.

§ 256. πάντως, altogether, at any rate; modifies the idea of προαιρεί ἐξετάζειν. — μου πρὸς Διὸς: the same order is found in § 199. — ψυχρότητα, folly, Lord B.; bad taste, Kenn.; coldness, indifference, L. and Sc.; ungenerous feeling is the excellent rendering of Holmes, who explains the word as denoting "a lack of that human warmth of heart and sympathy which would naturally produce great tenderness of word and deed towards the unfortunate." — προπηλακίζει: cf. προπηλακισμὸν, § 12. — ἀναγκάζομαι: the orator makes the same excuse in § 126. — ἐκ τῶν ἐνόντων, under the existing circumstances; lit. out of the things possible, i. e. as material.

§ 257. τα προσήκοντα διδασκαλεία, it was my lot to attend respectable schools when I was a boy; in distinction fr. the schools attended by his rival. A Greek school education, as described by Plato Protag., p. 325, consisted of (1) $\gamma \rho \dot{\alpha} \mu \mu \alpha \tau \alpha = language spoken and written;$ (2) literature, or the study of authors; (3) music, including rhythm; (4) εὐκοσμία = good principles and proper behavior. Before τὰ προσήκοντα all MSS. except Σ and L. have μεν δυτι φοιταν εls = to attend upon; this reading may have arisen fr. the desire to obviate the harshness of the constr. that joins ὑπῆρχεν first w. a subst. and then w. an infin. (ξχειν). — δσα ... ξνδειαν: the father of Dem. left property to the value of 14 talents. How dishonestly this estate was administered by the guardians of Dem., so that but a small fraction of it fell to him as inheritance, we learn fr. his speech against Aphobus, I., §§ 4-11. — ἐξελθόντι, i. e. when he became an ἔφηβος. — ἀκόλουθα τούτοις, in keeping with these (my) circumstances. — χορηγείν, to act as choragus. See Dict. Antiq. Dem. is known to have been choragus in 350 B. C., when the difficulty w. Midias occurred. Cf. Orat. c. Mid., § 13. - τριηραρχείν: cf. note § 102. The duties of trierarch were performed by Dem. several times: once in the Eubcean war (357 B. C.); cf. § 99. guardians had him enrolled in the first class, and he was for 10 years ήγεμών συμμορίας. Cf. §§ 102, 103. — είσφέρειν, to contribute. Notum est dici de tributo extraordinario ad belli necessitates. Diss. - φιλοτιμίας,

acts of liberality, Kenn.; Freigebigkeit, Jacobs. Two such acts of generosity are alluded to in § 268. — *pos td kovd = upon public life. — *wollans lottepavardu: cf. §§ 83, 120, 222. — *kalá ý, honorable at least; however disastrous the result may have been. "Dem. never forgets his leading distinctions." LARNED.

§ 258. &ν έχων = &ν έχοιμ: cf. note § 96. The partic. w. concessive force occurs without &ν in §§ 138, 264. — ψυλαττόμενος τὸ λυπήσαί = φυλ. μὴ λυπήσω. Cf. G M T. 374. — σεμνύνομαι: here used w. ἐν, but in § 259 w. ἐπί. The antec. of ois may be understood as τοῖε πράγμασι. — σεμνυόμενος: this word is repeated w. a certain degree of bitterness. — ποία τινὶ, what sort of α; the addition of τὶε adds to the indefiniteness of the question. W. remarks that this entire passage now following, as well as that contained in § 129, is to be regarded as the revenge of Dem. for his rival's similar attack upon him. (Cf. Æsch., § 171 ff.) We could wish that the orator's revenge had been, instead of this, a dignified and contemptuous silence. — τρίβων: the ink was probably prepared, like our India ink, by rubbing from a cake. — οἰκέτου, κ. τ. ἑ., having the rank of a menial, not of a gentleman's son.

§ 259. relovon, engaged in the rites of initiation. The allusion is to the celebration of Orphic-Bacchic mysteries of Phrygian origin, wh., though under the public ban, had gained at that time considerable foothold in Greece, owing to the prevalent taste for semi-religious excesses. The deity who was worshipped in these rites was Sabazius or Sabadius, the son of Rhea or Cybele, who in later times was identified w. Dionysus Sabazius. Cf. Aristoph. Av., 875. - Biblous: Plato Republ., II. 7, speaks of the large number and extensive influence of soothsayers and priests, who carried about with them volumes of oracular sayings and formulæ of consecration, wh. they pretended came from Orpheus and Musæus. - νεβρίζων, wrapping in fawn-skins (sc. the novitiates). — **kpatholiev** is defined by Phot. Lex. as οίνον από κρατήρων έν τοις μυστηρίοις σπένδων. — απομάττων is explained by Wyttenbach (ad Plut. de Superstit., p. 166) as follows: "Lustrationis pars erat ut corpus lustrandum circumlineretur et quasi circumpinseretur imprimis luto [πηλφ], tum abstergeretur [πιτύροις], quorum illud est περιμάττειν hoc ἀπομάττειν, sed utrumque promiscue de tota lustratione dicitur. — avioras: the candidate seems to have been in a lying or sitting posture during the process of purification. Cf. Aristoph. Nub., 255. — έφυγον, κ. τ. έ.: a formula wh. signified that one had passed into a new life. It was used also in certain nuptial ceremonies.

\$ 260. φθέγγεσθαι μέγα: Æsch. seems to have had good lungs and a fine voice, wh., if we may credit Dem. (cf. \$\$ 280, 285, 313), he used not without ostentation. — καλούς: ironical. — τῷ μαράθφ καὶ τῇ λεύκη: the

fennel plant possessed the property of charming serpents; the white poplar was believed to grow in Hades, and served as a symbol of life and death. Harpocr. Lex. says that those initiated in the Bacchic mysteries were crowned w. the white poplar, because Dionysus was a θεδι χθόνιος. — τοὺς rapelas, squeezing the puffy-cheeked snakes; so called fr. their large puffy cheeks (mapeia); they were thought to be harmless. Cf. Etym. Magn., 653; Aristoph. Plut., 690. The use of serpents in the Bacchic services is alluded to also by Eurip. Bacch., 697. — evol oraßol, Euri Saboi! a Bacchic exclamation, whose origin grammarians give variously : εὐοῦ fr. εὖ οἶ. $\epsilon \tilde{v}$ σol , $\epsilon \tilde{v}$ ol ($\mu \dot{v} \sigma \tau \alpha \iota$), $\epsilon \tilde{v}$ $vl \dot{\epsilon}$; $\sigma \alpha \beta o\hat{i}$ fr. $\sigma \alpha \beta o\hat{s}$ (= $\beta \dot{\alpha} \kappa \chi os$) = one who has been initiated into the mystery of Σαβάζιος, the Phrygian βάκχος. — υης άττης. Hyes Attes! ons is generally taken as simply an exclamation w. arrns, and $d\tau \tau \eta s$ as an equivalent of $\Sigma \alpha \beta d \zeta ios$. The name "A $\tau \tau \eta s$ is found in Pausan... VII. 17, § 5. The whole is supposed to be the opening or the refrain of a Bacchic street chorus, that was accompanied by dances and contortions of the body. — ξαρχος, leader of the choir, chorister. — προηγεμών, leader of the procession, marshal. — κιττοφόρος, adorned with ivy; Attic for κισσοφόρος. The ivy was sacred to Dionysus. This is the MSS. reading; but Reiske, Bekk., Taylor, and others follow Harpoer., Suid., Phot., and read κιστοφόρος = bearer of the chest (wh. contained the sacred utensils). V. contends that it is improbable that the same person should be both κιστοφόpos and λικνοφόροs if they mean different things, and that both words should be used if they mean the same thing. - Evepvara, sops; acc. to Photius they were bits of bread sopped in wine and sprinkled over w. pulse. — στρεπτούς, twists (στρέφω). — νεήλατα were, acc. to Harpocr., fresh-ground barley-cakes dipped in honey and studded w. raisins and chick-peas.

§ 261. ὁπωσδήποτε = quocumque modo; implying that it was in a way anything but creditable. Cf. note § 130. The enrolment in the register of citizens was made at the expiration of the 17th year of one's age. — γραμματεύειν: cf. §§ 162, 209. — τοις άρχιδίοις, the petty officials. — ἀπηλλάγης: by the choice of this word he wishes to imply that it was a hard and disagreeable service to wh. Æsch. had been bound. — τῷ... βίφ, by your subsequent career.

§ 262. τοις βαρυστόνοις, nicknamed the groaners; probably fr. their ridiculous overacting of the pathetic. — Σιμύλφ: Demochares in Vita Æsch., p. 246, mentions the fact that Æsch. wandered w. these strolling players through the land and appeared on "the provincial boards" in the celebration of the rural Dionysia. — ἐτριταγωνίστεις: cf. § 129. — συλλέγων, gathering from the orchards of others, just as a fruit-huckster. The country Dionysia occurred at the time of the vintage. Æsch. is represented here, acc. to

one view, as going about the country gathering up fruit, either as a thief or as a beggar; acc. to another view, as picking up fr. the stage the fruit w. wh. the audience pelted him and his associates for their poor acting. If the latter view is correct, it is difficult to see what ex tûr allotop. y. refers to. since it is wholly superfluous w. όπωρώνης. — πλείω λαμβάνων: the sense is obscure. Most critics understand these words to mean that Æsch. harvest of fruit was greater than his earnings as an actor, τῶν ἀγώνων referring to the dramatic contests in which you (the actors) were engaged at the peril of your life. By taking dywww to refer to contests between the spectators and the actors the gloss τραύματα after τούτων, wh. is omitted by Σ alone, crept into the text. Others understand the allusion to be to the blows received by him as a vagrant in the orchards. But Dem. would not say: "you received more blows from this calling than from your acting," when he states immediately afterward that they acted at the peril of their life. Professor Tyler seems to combine the two interpretations, as if the orator used an intentional ambiguity: "the result was that they got more (both kicks and coffers) in this way, than from acting in the plays." - downlos και ακήρυκτος: in explanation of περί της ψυχής. The war was without truce, i. e. unceasing; and without herald, i. e. implacable. Cf. Xen. Anab., III. 3. 5. - τραύματ' alludes to the showers of stones, fruit, and other missiles sent by the audience for his wretched acting. This is more fully described by Dem. in de F. L., § 337 : δτε μέν τὰ θυέστου καὶ τῶν ἐπὶ Τροία κακά ήγωνίζετο, έξεβάλλετε αὐτὸν και έξεσυρίττετε έκ τῶν θεάτρων και μόνον οὐ κατελεύετε οθτως ώστε τελευτώντα του τριταγωνιστείν άποστήναι. -- 🛶 δαλούς: with reference to the reproach of cowardice that Æsch. brings repeatedly against him.

§ 263. άλλα γαρ: cf. § 211 and note. — πρὸς αὐτά...κατηγορήματα, I shall proceed to consider step by step the actual charges against your character. — ποτε, at last; "continuing the taunt that Æsch. was long excluded fr. political life by his low origin and occupations." Ηοιμές. — λαγὰ βίον είης, you led the life of a hare; a proverbial expression for a life of anxious fear and timidity.

§ 264. χιλίων...ἀποθανόντων: Lycurg. c. Leocr., § 142, and Diod., XVI. 88, state that a thousand Athenians fell in the battle of Chæronea, and that two thousand were taken prisoners. — τῶν ζώντων contains an implied contrast to ἀποθανόντων. — ἀν δείξαιμι: potent. optat.; cf. note on ἀν ἔχοι, § 16. — εὐχερῶς, recklessly. — δσα...ἐστιν: how diff. fr. δσα ἀν ἢ? Cf. G M T. 525; H. 914; C. 651, 641 e.

§ 265. τὰ σοι κάμοι βεβιωμένα, lit. the things lived by you and by me. Cf. § 130.— ἐδίδασκες...πατρίδος: this passage was regarded by the ancient rhetoricians as a model of antithesis. But Demetrius de Eiocut., § 250, finds

fault w. the number of balanced sentences; he thinks the effect of the contrast is weakened by so many antithetic parts, and the entire passage shows more artifice than earnestness. In sharp and severe outline Dem. sums up the career of his rival in its five leading points: (1) as assistant to a pedagogue (§ 258); (2) as helper in the initiations (§§ 259, 260); (3) as clerk (§ 261); (4) as actor (§ 262); (5) as statesman (§ 263). Most Editt. have έχδρευες, έγω δ' έχορήγουν after έτελούμην; but this sentence is found neither in Σ, L., nor in the oldest rhetoricians. — ἐτέλας... ἐτελούμην: the antithesis becomes clear when we understand ereless of the disreputable Sabazian mysteries and ἐτελούμην of the sacred Eleusinian mysteries. Kenn. quotes fr. Milton's Apology for Smectymnuus the following imitation: "Speaking of the young divines and students at college, whom he had so often seen upon the stage acting before courtiers and court ladies, he (Milton) proceeds thus: 'There while they acted and overacted, among other young scholars I was a spectator; they thought themselves gallant men, and I thought them fools; they made sport, and I laughed; they mispronounced, and I mimicked; and, to make up the Atticism, they were out, and I hissed."

§ 267. τῶν λαιτουργιῶν: such as are enumerated in § 257. — ἀναγνῶ, let me read, although below he says λέγε; but it is well known that what one orders another to do, he may be said to do himself. — μοι = I pray thee; the ethical dat. Cf. note § 178. — ἐλυμαίνου, used to murder. Cf. § 180. We speak of murdering the king's English. — ἤκω...πόλας: the beginning of the Hecuba of Euripides. Æsch. had personated in this play the shade of Polydorus as tritagonist. — κακαγγελεῖν is an ἀπαξ λεγόμενον. This iambic verse is from an unknown tragedy. — κακὸν κακῶς: an instance of paronomasia; cf. § 11, and the Latin malos male perdere. The close resemblance of this sentence to the trimeter κακὸν κακῶς σέ γ' ἀπολέσειαν οἱ θεοί, wh. occurs in Athen. IV., p. 150 c, was recognized by Meineke.

§ 268. τοιούτος, sc. ην έγώ. — κοινός, sc. είμί, I am public-spirited. A similar omission of the first pers. of this verb occurs in Dem. Lept., § 55,

where is upto is to be supplied.— identify: Dem., acc. to de F. L., § 169 ff., ransomed a number of Athenians who had been taken prisoners in the Olynthian war.— supplies, joined with any (sc. the poorer of the citizens) in portioning their daughters. Every bride must bring her husband a marriage dower; the poor obtained it by the generous contributions of their richer friends.—obta...oider, join w. dr elvous. In this category might be placed contributions to defray burial expenses, and to buy military outfits for the poor.

§ 200. εγώ...τψ δναθζειν: the same just sentiment is given by Cic. de Amicit., XX. 71, as follows: "Odiosum sane genus hominum officia exprobrantium, quæ meminisse debet is in quem collata sunt, non commemorare qui contulit." — ποιήσωντα, sc. εδ, wh. is found in most MSS. — τὸν μὲν means τὸν εδ παθέντα; τὸν δὲ refers to τὸν ποιήσωντα. — μικροῦ...ὀναδίζειν, is almost like reproaching one. — προαχθήσομαι, sc. ποιεῖν. — δπως ποθ', κ. τ. δ., but in whatever way I have been regarded as respects these things, I am content.

§§ 270, 271. awaxayels, having escaped from; as if from some unpleasant thing. Cf. dπηλλάγης, § 261. — ψπὸ τοῦτον τὸν ήλιον, i. e. the world of the Greeks. — defos, unscathed by. — vev, i. e. in the year 331-330 B. C. Cf. note § 253. — την έμην...βούλα: a similar turn of expression is found in § 20. — **warren** alrian: alrian is not found in Σ , and is, therefore, rejected by V. and W. But this word seems necessary to the sense. Dem. is refuting the notion, so persistently declared by his rival, that his personal fortune was answerable for the misfortunes of the country, and his argument runs thus: you cannot name any one who has not been injured by Philip or Alexander; but among those who have been thus injured there are many who have never seen me nor heard my voice. Can I be the cause of their misfortunes? How much more just, then, is it to say that our misfortunes and theirs are attributable to a common cause (sc. τ)μ ἀπάντων ανθρώπων τύχην και φοράν τινα πραγμάτων χαλεπήν), than to call my fortune the cause of all, i. e. of all the evil that has come upon the Greeks and Barbarians. Voem. and West. render: I concede that my fortune, whether you please to call it good or ill, has become the fortune of all (men). But how that follows fr. the supposition εἰ μὲν γὰρ ἔχεις, κ. τ. ἐ., I do not see. — φοράν Tiva...oby olar the, a certain irresistible and deplorable tide of troubles. Some take popds here in the sense of crop or harvest, as in § 61.

§ 272. παρά τουτοισὶ, among these; i. e. my fellow-citizens, as distinguished fr. πολλοί τῶν μηδεπώποτ' ιδόντων, κ. τ. έ., above. — καὶ εἰ μὴ, even if not. — αὐτοκράτωρ, e. g. like Philip. Cf. § 235.

§ 273. ἀλ...προύτιθα σκοπών, and at all times the city proffered the opportunity in common (sc. to all) to consider her advantage.—πῶσι...βέλτιον:

this taunt is not fair. Æsch. and his party were outvoted and had to submit to what they could not prevent; their approbation they did not give.

— ταῦτ': the measures proposed by Dem. — οὐ γὰρ ἐπ' εὐνοίᾳ, κ. τ. ἐ., for it was not out of good-will, certainly, that you relinquished to me, etc.; i. e. you did not give up these in order that I might have them. — ἐλπίδων, hopes, prospects of reward. — ἡττώμενος, because you were compelled. — λέγειν βελτίω: cf. εἰπεῦν βέλτιον above. This change of tense and number gives variety. Which of these forms of expression has more reference to the nature and contents of the action? — νῦν ἐγκαλῶν...τότ' οὐκ ἐίχες: how and where has the orator made this point before? Cf. §§ 188, 196, 217. It is the characteristic of a good orator to impress an important point by frequent yet ever-varying repetition.

§ 274. Έγωγ', I for my part see; however oblivious of these principles my opponent may be. — πως τα τοιαῦτα, such principles as these somehow defined and laid down. — ἀδικεῖ τις ἐκών: former examples of this hypothetical form of statement are found in §§ 117, 198. — ὀργήν καὶ τιμωρίαν ...συγγνώμην, sc. διωρισμένας ὀρῶ. — οῦτ' ἀδικῶν τις, κ. τ. ἐ.: transl. in this order: τις...δοὸς...οὐ κατώρθωσε...οῦτ'...οῦτ'. The partice. ἀδικῶν, ἐξαμαρτάνων are placed at the beginning so as to connect this third category more closely w. the two preceding. — οὐ κατώρθωσε, failed in common with all. On the distinction between ἀτυχήματα, ἀμαρτήματα, ἀδικήματα, cf. Aristot. Κλετ., I. 13. — τῷ τοιούτῳ: the addition of the art. makes the reference more specific = such an one as this.

§ 275. τοῖς νόμοις, from the laws. The distinction between νόμοι and νόμιμοι may be stated thus: νόμος = a positive, definite law or ordinance, generally written; νόμιμος = a principle or rule that is founded upon custom or upon the moral sense of every human being. Cf. Soph. Antig., 451: οἱ τοὺς ἐν ἀνθρώποισιν ὥρισαν νόμιονς. οὐδὲ σθένειν τοσοῦτον ψόμην τὰ σὰ κηρύγματα ὡς τὰ ἄγραπτα καὶ ἀσφαλῆ θεῶν νόμιμα. Cf. also Plato Legg., VII., p. 793; Dem. c. Aristocr., § 70. — ἡθεσι: cf. note § 114. — ἀτυχημάτων: misfortunes he imputes to me as crimes.

§ 276. δπως μή παρακρούσομαι: for the mode cf. G M T. 370; H. 885; Cu. § 533, Obs.; C. 624 b. — δεινόν, skilful as a speaker, hence eloquent. So δεινότητα below = eloquence. Esch. had named Dem. κακούργον σοφιστήν · τὸν γύητα και βαλαντιστόμον και διατετμηκότα τὴν πολιτείαν · δεινός δημιουργός λόγων. — ὡς ἐἀν...οὕτως ἔχοντα, as though when, etc.,...then these statements must also be true. For the constr. cf. § 122.

§ 277. την...δεινότητα: another instance of aposiopesis; cf. §§ 3, 22. The thought thus interrupted is resumed w. the words εἰ δ' οὖν...έμπειρία τοιαύτη. — ἔστω γάρ, nay, be it so. Let it pass that I am an orator; this imputation is, after all, a kind of proof that I am in sympathy w. the

public; &s γάρ...ἀποδέξησθε, κ. τ. έ. — τὸ πλείστον, for the most part, generally. Some MSS. insert μέρος. — &s γάρ...ἀποδέξησθε, for, according as you may receive and feel kindly towards each. For the subj. w. &r cf. G M T. 532; H. 914 B; Cu. § 554; C. 641.— εδοξε: why the aor.! Cf. G M T. 533; H. 840; Cu. § 494; C. 606. This sentiment, that the audience controls the speaker, not the speaker the audience, is stated negatively in the de F. L., § 340: "Other powers are tolerably independent, but that of speaking is reduced to nothing when you who hear are opposed." The same important truth has been dwelt upon by all rhetoricians fr. Aristotle to Whately.— παρ΄ ἐμοι: cf. § 110: παρ΄ ἐκάστψ τὸ συνείδος ὑπάρχευ μοι. — οἰδ΄ ἰδίς, not even for my personal interest. — τοὐναντίον, sc. εὐρήσετε ἐξεταζομένην. — τούτων: to be referred back to the collective τις, as in § 99.

§ 278. εἰσεληλυθότας, sc. τὰ δικαστήρια. — ἀξιοῦν αὐτῷ βεβαιοῦν, to require to secure to himself; i. e. by condemning his opponent. — εἰσιέναι, nor ought he to come before you, as a prosecutor. — πράως...ἔχαν, to have them (i. e. these feelings) mildly and moderately disposed. — τὸν πολιτενόμενον...τὸν ῥήτορα: the former is one that takes an active part in public affairs, the latter more distinctively a speaker and advocate in the public assemblies. For the repetition of the art. (τὸν) cf. note § 212. — ἐν οἰς...τῷ δήμῳ, et in quibus populo res est cum adversariis. The full expression in Greek would be ἐν τούτοις ὰ πρὸς, κ. τ. ἐ. Cf. πρὸς δν ῆν ἡμῶν ὁ ἀγών, § 235; Isocr. Panegyr., § 12: ἐμοὶ δ΄ οὐδὲν πρὸς τοιούτους...ἐστίν.

§ 279. μηδενός δὲ ἀδικήματος...δίκην: here Dem. briefly reiterates the points more fully treated in §§ 12-16. — ήκειν: subj. of ἐστὶ σημεῖον. The art. (τὸ) is used w. this infin. below. — συνεσκευασμένον, having concocted. — ούδενὸς: neuter. — ἐμὲ αὐτὸν, more emphatic than ἐμαυτόν, me myself. — ἐπὶ τόνδ', i. e. Ctesiphon. — καὶ πῶσαν ἔχει κακίαν, involves even the sum of all baseness. Most MSS. omit καὶ, and then νῦν...κακίαν forms a pentameter.

§ 280. λόγων...τιμωρίων: for the same topic cf. § 226. — φωνασκίως: Æsch. practice in elocution and his fine voice are derided also in § 308. And in de F. L., § 336, Dem. says: ἐπαρεῖ τὴν φωνὴν καὶ πεφωνασκηκώς ἔσται. All this is by way of retort upon Æsch., who in de F. L., § 157, speaks of Dem. voice as ὀξεῖαν καὶ ἀνόσιον. Yet how much pains Dem. took to cultivate his voice and delivery, Quintilian mentions, Orat. Instit., XI., Chap. III., §§ 53, 130. — βουλόμενος: as indicating the motive. — τίμιον, the thing to be valued. — τόνος (τείνω), the pitch of the voice. Cf. ἐπάρας τὴν φωνὴν, § 291. — ἀν ἡ πατρίς, sc. μισῆ καὶ φιλῆ.

§ 281. ἐπ' εὐνοία, based upon good-will. — ἐπὶ τῆς αὐτῆς, sc. ἀγκύρας, he is not moored by the same anchor as the multitude. A common metaphor. So ἐπὶ δυοῦν ὀρμεῦν = to have separate interests. — οὔκουν, κ. τ. ἑ.: completes

the thought of the metaphor. — Exiperov... Theor, nothing separate (from the public) nor personal (as opposed to public interests).

§ 282. είθέως... ἐπορεύου: immediately after the battle of Chæronea an embassy went fr. Athens to Philip, to treat for the release of the prisoners of war. At the head of this embassy was Demades (cf. § 285). His associates were Æsch. and Phocion. Cf. Grote, Chap. XC.; Plut. Phoc., 16.—8s refers to Philip.—πάντα χρόνου: taken literally, this is an exaggeration, since Æsch. went on two embassies concerning the peace of Philocrates; he is to be understood, therefore (and doubtless he was so understood by his audience), as meaning all the former time since 346 B. C.—παύτην τὴν χρείαν, although he refused this service (i. e. of going on an embassy to Philip).—καταράτα: at the opening of each Assembly it was customary for the crier or herald to imprecate curses on the enemies of the state, and more particularly on those who plotted to overthrow the democracy and were bribed to betray their country into the hands of foreign foes. Cf. Schöm. de Comit. Athen., p. 92. Cf. § 130.— οὖτος = τοιοῦτος, wh. is the reading of many MSS.

§ 283. of memuharda: why not $\mu\eta$? Cf. H. 1024; Cu. § 617, Obs. 1, 2; C. 686 c. — in the problem: in contrast with meta the maxne, § 282. — the altien taithe, this charge, sc. of holding friendly relations with Philip.

§ 284. προσεποιοῦ...ὀνόματα: cf. §§ 51, 52. "The repetitions, the enforcement again and again of the same point, are a distinguishing feature of Demosth., and formed also one of the characteristics of Mr. Fox's great eloquence." Lord. B. — τυμπανιστρίας: the ceremonies described in § 259 were accompanied with the beating of drums and cymbals. — ξένος...φίλος ...γνόριμος: the thought is presented in the form of a climax, as each of these terms expresses less than the one next preceding: guest-friend, friend, acquaintance. — εἰλημμένος...γεγονὸς, although you yourself have been thus openly apprehended as a traitor, and although you have become, etc. — ἐπὶ τοῖς συμβῶσι: cf. note § 197. — μᾶλλον, sc. ἢ ἐμέ, as is easily understood fr. the connection. Many MSS. add these words; an addition that, coming after so many long syllables, would mar the rhythm of the sentence.

§ 285. Πολλά...ἡμνημόνησεν: the connection between this sentence and what immediately precedes is so loose, as to lead Dobræus to strike out this and to connect σημεῖον δέ directly w. the last sentence of § 284, making the sense: σημεῖον δὲ τοῦ μὴ ἐμὲ τῶν κακῶν αἰτιον εἶναι. But the connection as it stands, though not very close, seems clear enough: "I was not the author of the evil he charges upon me, but of much good; and here is the proof that the people so regarded me." — χειροτονῶν...ἐροῦντ΄: the custom of pronouncing eulogies upon those who fell in battle was a later addition to the public funeral rites with wh. they were honored (cf. Thuc., II. 35),

dating probably fr. the close of the Persian wars. Cf. Diod., XI. 33. Specimens of such funeral orations are the famous one of Pericles, given by Thuc., II. 35 - 46; that found in Plato's Menexenus; the ἐπιτάφιος τοις Κομυθίων βοηθοίs, attributed to Lysias; and an επιτάφιοs, attributed to Dem. The choice of an orator was made by the people, the Senate having only the right to nominate (προβληθέντα). — Δημάδην: an orator of consummate ability, regarded by some as a match for Dem. himself (cf. Quint., Instit. Orat., II. Chap. 17, §§ 12, 13; Plut. Dem., 8, 10). He was also a man without principle and a notorious partisan of Philip, described by Plut. Phoc., I., as ναυάγιον της πόλεως. As prisoner of war at the battle of Chæronea he secured the favor of Philip, and became the agent of the peace (άρτι πεποιηκότα την ελρήνην) that bears his name. Cf. Diod., XVI. 87. — 'Hyήμονα: a member of the Macedonian party and a self-educated orator. Æsch. c. Ctes., § 25, mentions him as the author of a law w. reference to the Theoric fund enacted soon after the battle of Chæronea. Hegemon and Pythocles were put to death together w. Phocion, five years after the death of Alexander the Great. - Ilveorations: at first a friend of Dem., he became later the hireling of Philip. Cf. de F. L., §§ 225, 314. — & dparor, etiam luculentius et studiosius Diss.

§ 286. airol, i. e. ò ôquos (§ 285). — â...raûr': a common inversion of the order of relat. and antec. clause. — indopprare, this you acknowledged in the misfortunes of the state; referring to their sympathy and friendship w. Philip, as at the beginning of § 284. — ov, accordingly; as the natural inference fr. such conduct. — iv indoperates they (the people) had the opinion that those who found in the public disasters security for the free utterance of their sentiments (lit. freedom from fear on account of what they thought, or, as some think, on account of what they purposed) had been their enemies long ago, but at that moment had become such manifestly.

§ 287. εἶτα καὶ προσήκαν, in the next place to be fitting also. — ὁπολαμ-βάνοντες...τοῦτο δ' ἐόρων: an anacoluthon, δέ being used as if a verb st. partic. preceded. So in Xen. Anab., VI. 6. 16: χαλεπόν, εἰ οἰόμενοι ἐν τῷ Ἑλλάδι καὶ ἐπαίνου καὶ τιμῆς τεύξεσθαι, ἀντὶ δὲ τούτων οὐδ' δμοιοι τοῖς ἄλλοις ἐσόμεθα. Inferior MSS. change into ὑπελάμβανον. — ὁμωρόφιον ... ὁμόσπονδον: deriv.? Should not have sat under the same roof or at the same table with. Kenn. Pabst renders by Haus- und Tischgenosse. — ἐκεί: at the court of Philip. — κωμάζειν καὶ παιωνίζειν: Dem. de F. L., § 128, says: οὖτος (sc. Αἰσχίνης) εἰς τάπινίκια τῶν πραγμάτων καὶ τοῦ πολέμου, ἀ Θηβαῖοι καὶ Φίλιππος ἔθυον, εἰστιᾶτο ἐλθών καὶ σπονδῶν μετείχε καὶ εὐχῶν, ἀς ἐπὶ τοῖς τῶν συμμάχων τῶν ὑμετέρων τείχεσι καὶ χώρα καὶ ὅπλοις ἀπολωλόσιν εθχετο ἐκεῦνος, καὶ συνεστεφανοῦτο καὶ συνεπαιώνιζε Φιλίππω καὶ φιλοτησίας προϋπινεν. Theopompus, as cited by Athenæus, Χ. 435, states that after

the battle of Chæronea Philip invited the Athenian envoys to dine with him. Cf. note § 282. — τῆ φωνῆ δακρύειν: the idea is that he assumed a pathetic tone. — ὑποκρινομένους, acting a part. Cf. § 15. The plur. is used so as to include in the allusion Demades, Hegemon, and Pythocles, besides Æsch. ὑμῶν, ὑμῶς below have the same reference.

§ 288. ol...alpeberes: an attributive clause, hence the repetition of the article. — ἐπὶ τὰς ταφὰς: an abridged expression = ἐπὶ τὴν τῶν ταφῶν παρασκευήν; so § 312, εἰς τὴν ἐπιτιμίαν = εἰς τὴν τῆς ἐπιτιμίας ἀνάληψω. The relatives of the deceased formed a sort of committee of arrangement for the funeral ceremonies, the closing act of wh. was the περίδειπνον οτ νεκρόδειπνον. Cf. Dict. Antiq. sub Funus. — ἄλλως πως: supply a verb like ἐποίησαν, as w. οδτως above. — ὡς παρ' οἰκειστάτψ: cf. § 246. — ὥσπερ τάλλ' είωθε, i. e. to make the funeral feast at the house of the nearest relative. Cf. Lucian de Luctu., C. 24. — κοινῆ: as opposed to γένει. The sense is this: the statesman who labors for the welfare of all the citizens stands more nearly related to all than any other individual citizen; each individual mourns over his own kin, but his grief is for all alike. — ῷ...διέφερον: διαφέρον is used here like the Latin interesse w. the dative. — ἃ μή ποτ' ἄφελον, sc. παθεῦν: what kind of a wish? Cf. G M T. 734; H. 871 a; Cu. § 515; C. 638 g.

§ 289. EIIIPAMMA: the monument erected over the ashes of those who fell at Chæronea is mentioned by Pausanias, I. 29. 13, as situated in the outer Cerameicus, on the road to the Academy. Such monuments bore inscriptions (ἐπιγράμματα) wh. contained, besides the names of those buried. some poetic commemoration of their bravery and patriotism. The inscription before us is of unknown origin, is not found in Σ and several other MSS.. contains many irregularities of diction, and is altogether so unsatisfactory. that almost all critics believe it to be of later composition. - els Sfipiv **ξθεντο δπλα**, put their arms into the conflict; an unusual expression: θέσθαι όπλα = generally to stack arms, to lay down arms, — aπεσκέδασαν : a poetical exaggeration as regards the result of the battle. So Lycurg. c. Leocr., § 49, says : εί δὲ δεῖ παράδοξον μὲν εἰπεῖν, άληθὲς δέ, νικώντες ἀπέθανον. --μαρνάμενοι δ' άρετης και δείματος: so read the MSS. Voemel, in an Excursus, gives at least 15 different interpretations of this distich, of wh. the more important may be stated under these four heads: (1) Many recent Editt. accept Valckenaar's conjecture of λήματος for δείματος, and join both genitives w. maps. as genit. cause or price: contending with bravery and courage; or, retaining δείματος, understand it w. the Schol. as = φόβου οδ $\epsilon l \chi o \nu \ \dot{\nu} \pi \dot{\epsilon} \rho \ \tau \hat{\eta} s \ \pi a \tau \rho l \delta o s$; or change the reading to $d \rho \epsilon \tau \hat{\eta} \ \delta l \chi a \ \delta \epsilon l \mu a \tau o s =$ virtute intrepida; or read αρετής κατά δείματος = virtute contra communem terrorem. (2) Join doet η και λήματος w. έσάωσαν = they did not preserve their lives as the price of bravery and courage; or read did delymatos = they did not, etc., through a display of bravery. (3) Take doerfis kal himatos as an exclamation = O valor and courage! or change to doer η δ δείγματος = O display of valor! (4) Join dρετη̂s και δείματος w. βραβη̂, the negat. clause οὐκ...ψυχάs being parenthetic and requiring the άλλά following. The regular order would be : μαρν. δ' (οὐκ ἐσάωσαν ψυχάς, άλλ') ἀρετής καὶ δείματος...βραβη. A similar transposition in the order (called Hyperbaton) is found in Xen. Hell., VII. 3. 7: ὑμεῖς τοὺς περί Αρχίαν καὶ Ὑπάτην (οὐ ψηφον ανεμείνατε, άλλα) όπότε πρώτον έδυνασθητε έτιμωρήσασθε. Acc. to this view the sense is: these by their death proved what they were, whether brave men or cowards; brave men, of course, for they all chose Hades as their common arbiter. V. cites Lycurg. c. Leocr., § 49, in support of this interpretation. — σύνεκεν Έλληνων must be taken closely w. the idea of ἀπέθαvor that is contained in οὐκ ἐσάωσαν ψυχάς. — ζυγὸν αὐχένι θέντες: this is properly said of victors who impose the yoke upon the vanquished. renders it by se subjicientes. The idea would be more properly expressed by $\dot{\nu}\pi\dot{\rho}$ further adjacent $\theta\dot{\epsilon}\nu\tau\dot{\epsilon}s$. — $\sigma\dot{\omega}\mu\alpha\tau\alpha$ = the bones, for the bodies were burned upon the field of battle. - #Se kplous: referring to what follows. - μηδέν άμαρτείν... έπορεν: this distich has been variously understood. The two main interpretations are given: (1) The transl. acc. to the punctuation here adopted, wh. is that of Bekk., is: to fail in nothing is of the gods, and to succeed in all things in life; but from destiny no escape is allotted. The sense of the entire passage then is this: these sacrificed their lives for the freedom of their country; in that they lost their lives they met their μοῖρα, fr. wh. there is no escape anyway; in that they failed of success they were not at fault, for success (πάντα κατορθοῦν, wh. is the positive side of $\mu\eta\delta\hat{\epsilon}\nu$ $\dot{a}\mu\alpha\rho\tau\hat{\epsilon}\hat{\nu}$) is the gift of the gods. $\theta\hat{\epsilon}\hat{\omega}\nu$ is possess. genit., it belongs to the gods, hence is theirs to bestow. So Æschyl. Septem., 625 : θεοῦ δὲ δῶρὸν ἐστιν εὐτυχεῖν βροτούς. Notice how well this interpretation harmonizes w. the sentiment : $\tau \delta$ $\mu \dot{\epsilon} \nu$ $\gamma \dot{a} \rho$ $\pi \dot{\epsilon} \rho as$, κ . τ . $\dot{\epsilon}$., §§ 192, 193. It also agrees, as we shall see, w. the application Dem. makes in § 290. (2) But Z., W., Dind., not to mention many more, punctuate after κατορθοῦν, join ἐν βιοτῆ w. what follows, and read thus : to fail in nothing and to succeed in all things is the prerogative of the gods; but in mortal life (i. e. to mortals) it is decreed in no wise to escape destiny. Here the condition of the gods and of men is contrasted, and we should expect some such application as this: it must, therefore, occasion no surprise, if we mortals fail in our undertakings. But how different is the application wh. the orator makes below in οὐ τῶ συμβούλω, κ. τ. ἐ., we shall presently see. To the many metrical translations already published of this epitaph, all of which follow in the last distich the second interpretation just given, I venture to add the following: -

These for their country rushed into the fray,
And bravely kept the boastful foe at bay;
Spared not their lives, but prizing honor's name,
Chose Hades judge of glory or of shame;
For Hellas' sake, that far removed might be
Forevermore the curse of slavery.
And now guards well their sleep the fatherland,
Since this decree from Zeus shall ever stand:
'T is of the gods when all life's plans succeed,
But no escape from fate to mortals is decreed.

§ 290. So to upser, k. t. &, you hear, also in this very thing (epitaph), that the statement...attributes not to the statesman but to the gods the power of making those who contend successful. How the second interpretation of the last distich, the gods alone are successful, can be made to harmonize w. this application, it is difficult to see. — π ávra κατορθοῦν: most Editt. place a colon after the words, and thus make a harsh asyndeton in οὐ τῷ σ υμβούλ φ , κ. τ. ἐ. — τρέψειαν: a true optative. Cf. G M T. 721. I.; H. 870; Cu. § 514; C. 638.

V. §§ 291-323. CONCLUSION. (a) §§ 291-293. THE FEELINGS EXHIBITED BY ÆSCHINES ON ACCOUNT OF THE CALAMITIES OF HIS COUNTRY. Δε δν, sc. έχοι: a similar ellipsis occurs w. ὅπερ δ' ἀν, § 197; ὤσπερ δν τρυτάνη, § 298. — λαρυγγίζων, lit. straining his larynx, i. e. vociferating. — τοῖς...ἀνιαροῖς, in the distressful events that occurred. Cf. δυσμεναίνων τοῖς κοινοῖς ἀγαθοῖς, § 217.

§ 292. της πολιτείας, the constitution. — οὖτος, sc. φάσκει. Æsch. professed in his speech great solicitude for the preservation of the ancient laws. — και εί: cf. note § 272. — τετάχθαι, to range himself. — πράγματα, troubles. Dem. purposely uses a mild term; but Æsch., § 57, more strongly says: τῶν δὲ ἀτυχημάτων ἀπάντων Δημοσθένην αίτιον γεγενημένον. — ἀπὸ: denotes the point of departure; not before but only from the adoption of my policy.

§ 293. πραττομένη: Schaef. remarks that the departure fr. the regular order, $\tau \hat{\eta}$ πρ. $d\rho \chi \hat{\eta}$, throws the emphasis upon $d\rho \chi \hat{\eta}$. Similar are $\tau ds...$ βλασφημίας εἰρημένας, § 126; τὴν...ἡώμην...ὑπάρχουσαν, § 98. On the contrary, the regular attributive position of the partic. is found in τῶν εἰργασμένων.. κακῶν, § 142, where the emphasis falls on εἰργασμένων. — τοῖς ἄλλοις means the rest of the statesmen who may have received public rewards. — εὖ οῖδ' ὅτι: cf. note § 171. — ἔβλαπτε: this he did by asserting that any single individual could make any such arrogant claim.

(b) §§ 294-296. ÆSCHINES IS CONSPICUOUS AMONG TRAITORS. 76...

acts of liberality, Kenn.; Freigebigkeit, Jacobs. Two such acts of generosity are alluded to in § 268. — πρὸς τὰ κοινὰ = upon public life. — πολλάκις ἐστεφανῶσθαι: cf. §§ 83, 120, 222. — καλά γ, honorable at least; however disastrous the result may have been. "Dem. never forgets his leading distinctions." LARNED.

§ 258. Δν έχων = Δν έχοιμ: cf. note § 96. The partic. w. concessive force occurs without Δν in §§ 138, 264. — ψυλαττόμενος τὸ λυπήσαί = φυλ. μη λυπήσω. Cf. G M T. 374. — σεμνύνομαι: here used w. ἐν, but in § 259 w. ἐπί. The antec. of of may be understood as τοῖς πράγμασι. — σεμνυνόμενος: this word is repeated w. a certain degree of bitterness. — ποία τινὶ, what sort of α; the addition of τὶς adds to the indefiniteness of the question. W. remarks that this entire passage now following, as well as that contained in § 129, is to be regarded as the revenge of Dem. for his rival's similar attack upon him. (Cf. Æsch., § 171 ff.) We could wish that the orator's revenge had been, instead of this, a dignified and contemptuous silence. — τρίβων: the ink was probably prepared, like our India ink, by rubbing from a cake. — οἰκέτου, κ. τ. ἑ., having the rank of a menial, not of a gentleman's son.

§ 259. Telovon, engaged in the rites of initiation. The allusion is to the celebration of Orphic-Bacchic mysteries of Phrygian origin, wh., though under the public ban, had gained at that time considerable foothold in Greece, owing to the prevalent taste for semi-religious excesses. The deity who was worshipped in these rites was Sabazius or Sabadius, the son of Rhea or Cybele, who in later times was identified w. Dionysus Sabazius. Cf. Aristoph. Av., 875. - Biblovs: Plato Republ., II. 7, speaks of the large number and extensive influence of soothsayers and priests, who carried about with them volumes of oracular sayings and formulæ of consecration, wh. they pretended came from Orpheus and Musæus. - vespollow, wrapping in fawn-skins (sc. the novitiates). — **kpatholics** is defined by Phot. Lex. as οίνον από κρατήρων έν τοίς μυστηρίοις σπένδων. — απομάττων is explained by Wyttenbach (ad Plut. de Superstit., p. 166) as follows: "Lustrationis pars erat ut corpus lustrandum circumlineretur et quasi circumpinseretur imprimis luto [πηλφ], tum abstergeretur [πιτύροιs], quorum illud est περιμάττειν hoc ἀπομάττειν, sed utrumque promiscue de tota lustratione dicitur. - aviords: the candidate seems to have been in a lying or sitting posture during the process of purification. Cf. Aristoph. Nub., 255. — εφυγον, κ. τ. ε.: a formula wh. signified that one had passed into a new life. It was used also in certain nuptial ceremonies.

§ 260. φθίγγεσθαι μέγα: Æsch. seems to have had good lungs and a fine voice, wh., if we may credit Dem. (cf. §§ 280, 285, 313), he used not without ostentation. — καλούς: ironical. — τῷ μαράθψ καὶ τῇ λεύκη: the

fennel plant possessed the property of charming serpents; the white poplar was believed to grow in Hades, and served as a symbol of life and death. Harpocr. Lex. says that those initiated in the Bacchic mysteries were crowned w. the white poplar, because Dionysus was a θεδε χθόνιος. — τοὺς rapelas, squeezing the puffy-cheeked snakes; so called fr. their large puffy cheeks (mapela); they were thought to be harmless. Cf. Etym. Magn., 653; Aristoph. Plut., 690. The use of serpents in the Bacchic services is alluded to also by Eurip. Bacch., 697. — evol saboi! a Bacchic exclamation, whose origin grammarians give variously: evoi fr. ev ol. $\epsilon \tilde{v}$ σol , $\epsilon \tilde{v}$ ol ($\mu \dot{v} \sigma \tau a \iota$), $\epsilon \tilde{v}$ $v l \dot{\epsilon}$; $\sigma a \beta o \hat{v}$ fr. $\sigma a \beta o \hat{v}$ ($= \beta d \kappa \chi o \hat{v}$) = one who has been initiated into the mystery of \(\Sigma a \beta \displace{\chi} (\cos, \text{ the Phrygian } \beta \displace{\chi} \cos, \text{ - \text{uns.}} \) Hyes Attes! ons is generally taken as simply an exclamation w. arrns, and äττης as an equivalent of Σαβάζιος. The name "Aττης is found in Pausan... VII. 17, § 5. The whole is supposed to be the opening or the refrain of a Bacchic street chorus, that was accompanied by dances and contortions of the body. — ξαρχος, leader of the choir, chorister. — προηγεμών, leader of the procession, marshal. — κιττοφόρος, adorned with ivy; Attic for κισσοφόρος. The ivy was sacred to Dionysus. This is the MSS. reading; but Reiske, Bekk., Taylor, and others follow Harpocr., Suid., Phot., and read κιστοφόρος = bearer of the chest (wh. contained the sacred utensils). V. contends that it is improbable that the same person should be both κιστοφόρος and λικνοφόρος if they mean different things, and that both words should be used if they mean the same thing. — Evepurra, sops; acc. to Photius they were bits of bread sopped in wine and sprinkled over w. pulse. — στρεπτούς, twists (στρέφω). — νεήλατα were, acc. to Harpocr., fresh-ground barley-cakes dipped in honey and studded w. raisins and chick-peas.

§ 261. ὁπωσδήποτε = quocumque modo; implying that it was in a way anything but creditable. Cf. note § 130. The enrolment in the register of citizens was made at the expiration of the 17th year of one's age. — γραμματεύειν: cf. §§ 162, 209. — τοις άρχιδίοις, the petty officials. — άπηλλάγης: by the choice of this word he wishes to imply that it was a hard and disagreeable service to wh. Æsch. had been bound. — τψ̂... βίψ, by your subsequent career.

§ 262. τοῖς βαρυστόνοις, nicknamed the groaners; probably fr. their ridiculous overacting of the pathetic. — Σιμύλφ: Demochares in Vita Æsch., p. 246, mentions the fact that Æsch. wandered w. these strolling players through the land and appeared on "the provincial boards" in the celebration of the rural Dionysia. — ἐτριταγωνίστεις: cf. § 129. — συλλέγων, gathering from the orchards of others, just as a fruit-huckster. The country Dionysia occurred at the time of the vintage. Æsch. is represented here, acc. to

one view, as going about the country gathering up fruit, either as a thief or as a beggar; acc. to another view, as picking up fr. the stage the fruit w. wh. the audience pelted him and his associates for their poor acting. If the latter view is correct, it is difficult to see what ex tûr addotp. x. refers to, since it is wholly superfluous w. όπωρώνης. — πλείω λαμβάνων: the sense is obscure. Most critics understand these words to mean that Æsch. harvest of fruit was greater than his earnings as an actor, τῶν ἀγώνων referring to the dramatic contests in which you (the actors) were engaged at the peril of your life. By taking ἀγώνων to refer to contests between the spectators and the actors the gloss τραύματα after τούτων, wh. is omitted by Σ alone, crept into the text. Others understand the allusion to be to the blows received by him as a vagrant in the orchards. But Dem. would not say: "you received more blows from this calling than from your acting," when he states immediately afterward that they acted at the peril of their life. Professor Tyler seems to combine the two interpretations, as if the orator used an intentional ambiguity: "the result was that they got more (both kicks and coffers) in this way, than from acting in the plays." - downlos και άκήρυκτος: in explanation of περί της ψυχής. The war was without truce, i. e. unceasing; and without herald, i. e. implacable. Cf. Xen. Anab., III. 3. 5. — τραύματ' alludes to the showers of stones, fruit, and other missiles sent by the audience for his wretched acting. This is more fully described by Dem. in de F. L., § 337 : ὅτε μὲν τὰ θυέστου καὶ τῶν ἐπὶ Τροία κακά ήγωνίζετο, έξεβάλλετε αὐτὸν καὶ έξεσυρίττετε έκ τῶν θεάτρων καὶ μόνον οὐ κατελεύετε ούτως ώστε τελευτώντα του τριταγωνιστείν άποστήναι. - ώς δαλούς: with reference to the reproach of cowardice that Æsch. brings repeatedly against him.

§ 263. άλλα γαρ: cf. § 211 and note. — πρὸς αὐτά...κατηγορήματα, I shall proceed to consider step by step the actual charges against your character. — ποτε, at last; "continuing the taunt that Æsch. was long excluded fr. political life by his low origin and occupations." Ηοιμές. — λαγὰ βίον ἔζης, you led the life of a hare; a proverbial expression for a life of anxious fear and timidity.

§ 264. χιλίων...ἀποθανόντων: Lycurg. c. Leocr., § 142, and Diod., XVI. 88, state that a thousand Athenians fell in the battle of Chæronea, and that two thousand were taken prisoners. — τῶν ζώντων contains an implied contrast to ἀποθανόντων. — ἀν δείξαιμι: potent. optat.; cf. note on ἀν έχοι, § 16. — εὐχερῶς, recklessly. — ὅσα...ἐστιν: how diff. fr. ὅσα ἀν ἢ? Cf. G M T. 525; H. 914; C. 651, 641 e.

§ 265. τὰ σοι κάμοι βεβιωμένα, lit. the things lived by you and by me. Cf. § 130.— ἐδίδασκες...πατρίδος: this passage was regarded by the ancient rhetoricians as a model of antithesis. But Demetrius de Eiocut., § 250, finds

fault w. the number of balanced sentences; he thinks the effect of the contrast is weakened by so many antithetic parts, and the entire passage shows more artifice than earnestness. In sharp and severe outline Dem. sums up the career of his rival in its five leading points: (1) as assistant to a pedagogue (§ 258); (2) as helper in the initiations (§§ 259, 260); (3) as clerk (§ 261); (4) as actor (§ 262); (5) as statesman (§ 263). Most Editt. have έχδρευες, έγω δ' έχορήγουν after έτελούμην; but this sentence is found neither in Σ, L., nor in the oldest rhetoricians. — ἐτέλεις...ἐτελούμην: the antithesis becomes clear when we understand etchess of the disreputable Sabazian mysteries and ἐτελούμην of the sacred Eleusinian mysteries. Kenn. quotes fr. Milton's Apology for Smeetymnuus the following imitation: "Speaking of the young divines and students at college, whom he had so often seen upon the stage acting before courtiers and court ladies, he (Milton) proceeds thus: 'There while they acted and overacted, among other young scholars I was a spectator; they thought themselves gallant men, and I thought them fools; they made sport, and I laughed; they mispronounced, and I mimicked; and, to make up the Atticism, they were out, and I hissed."

\$ 267. τῶν λατουργιῶν: such as are enumerated in § 257. — ἀναγνῶ, let me read, although below he says λέγε; but it is well known that what one orders another to do, he may be said to do himself. — μοι = I pray thee; the ethical dat. Cf. note § 178. — ἐλυμαίνου, used to murder. Cf. § 180. We speak of murdering the king's English. — ἤκω... πόλας: the beginning of the Hecuba of Euripides. Æsch. had personated in this play the shade of Polydorus as tritagonist. — κακαγγελεῖν is an ἀπαξ λεγόμενον. This iambic verse is from an unknown tragedy. — κακὸν κακῶς: an instance of paronomasia; cf. § 11, and the Latin malos male perdere. The close resemblance of this sentence to the trimeter κακὸν κακῶς σέ γ' ἀπολέσειαν οἱ θεοί, wh. occurs in Athen. IV., p. 150 c, was recognized by Meineke.

§ 268. τοιούτος, sc. ην έγώ. — κοινός, sc. είμί, I am public-spirited. A similar omission of the first pers. of this verb occurs in Dem. Lept., § 55,

where esques is to be supplied.— through 1: Dem., acc. to de F. L., § 169 ff., ransomed a number of Athenians who had been taken prisoners in the Olynthian war.— sweetsome, joined with any (sc. the poorer of the citizens) in portioning their daughters. Every bride must bring her husband a marriage dower; the poor obtained it by the generous contributions of their richer friends.— obtained it by the efroque. In this category might be placed contributions to defray burial expenses, and to buy military outfits for the poor.

§ 200. εγώ...τψ δναδίζειν: the same just sentiment is given by Cic. de Amicit., XX. 71, as follows: "Odiosum sane genus hominum officia exprobrantium, quæ meminisse debet is in quem collata sunt, non commemorare qui contulit." — ποιήσωντα, sc. εδ, wh. is found in most MSS. — τὸν μὲν means τὸν εδ παθύντα; τὸν δὲ refers to τὸν ποιήσωντα. — μικροῦ...ὀναδίζειν, is almost like reproaching one. — προαχθήσομα, sc. ποιεῖν. — δπως ποδ', κ. τ. δ., but in whatever way I have been regarded as respects these things, I am content.

§§ 270, 271. analysis, having escaped from; as if from some unpleasant thing. Cf. ἀπηλλάγης, § 261. — ὑπὸ τοῦτον τὸν ήλιον, i. e. the world of the Greeks. — dôços, unscathed by. — vôv, i. e. in the year 331 - 330 B. C. Cf. note § 253. — την έμην... βούλει: a similar turn of expression is found in § 20. — πάντων alτίαν: alτίαν is not found in Σ, and is, therefore, rejected by V. and W. But this word seems necessary to the sense. Dem. is refuting the notion, so persistently declared by his rival, that his personal fortune was answerable for the misfortunes of the country, and his argument runs thus: you cannot name any one who has not been injured by Philip or Alexander; but among those who have been thus injured there are many who have never seen me nor heard my voice. Can I be the cause of their misfortunes? How much more just, then, is it to say that our misfortunes and theirs are attributable to a common cause (sc. την ἀπάντων ἀνθρώπων τύχην και φοράν τινα πραγμάτων χαλεπήν), than to call my fortune the cause of all, i. e. of all the evil that has come upon the Greeks and Barbarians. Voem. and West. render: I concede that my fortune, whether you please to call it good or ill, has become the fortune of all (men). But how that follows fr. the supposition εἰ μὲν γὰρ ἔχεις, κ. τ. έ., I do not see. — φοράν Tiva...oix olar then, a certain irresistible and deplorable tide of troubles. Some take popar here in the sense of crop or harvest, as in § 61.

§ 272. παρά τουτοισὶ, among these; i. e. my fellow-citizens, as distinguished fr. πολλοί τῶν μηδεπώποτ ἰδόντων, κ. τ. έ., above. — καὶ εἰ μὴ, even if not. — αὐτοκράτωρ, e. g. like Philip. Cf. § 235.

§ 273. del... προύτίθει σκοπείν, and at all times the city proffered the opportunity in common (sc. to all) to consider her advantage. — πασι... βέλτιον:

this taunt is not fair. Æsch. and his party were outvoted and had to submit to what they could not prevent; their approbation they did not give.

— ταῦτ': the measures proposed by Dem. — οὐ γὰρ ἐπ' εὐνοίᾳ, κ. τ. ἐ., for it was not out of good-will, certainly, that you relinquished to me, etc.; i. e. you did not give up these in order that I might have them. — ἐλπίδων, hopes, prospects of reward. — ἡττώμενος, because you were compelled. — λέγεν βελτίω: cf. εἰπεῦν βέλτιον above. This change of tense and number gives variety. Which of these forms of expression has more reference to the nature and contents of the action? — νῦν ἐγκαλῶν...τότ' οὐκ εἶχες: how and where has the orator made this point before? Cf. §§ 188, 196, 217. It is the characteristic of a good orator to impress an important point by frequent yet ever-varying repetition.

§ 274. Έγωγ΄, I for my part see; however oblivious of these principles my opponent may be. — πως τα τοιαῦτα, such principles as these somehow defined and laid down. — ἀδικεῖ τις ἐκών: former examples of this hypothetical form of statement are found in §§ 117, 198. — ὀργὴν καὶ τιμωρίαν ...συγγνώμην, sc. διωρισμένας ὁρῶ. — οῦτ᾽ ἀδικῶν τις, κ. τ. ἐ.: transl. in this order: τὶς...δοὺς...οὐ κατώρθωσε...οῦτ᾽...οῦτ᾽. The partice. ἀδικῶν, ἐξαμαρτάνων are placed at the beginning so as to connect this third category more closely w. the two preceding. — οῦ κατώρθωσε, failed in common with all. On the distinction between ἀτυχήματα, ἀμαρτήματα, ἀδικήματα, cf. Aristot. Rhet., I. 13. — τῷ τοιούτῳ: the addition of the art. makes the reference more specific = such an one as this.

§ 275. τοῖς νόμοις, from the laws. The distinction between νόμοι and νόμιμοι may be stated thus: νόμος = a positive, definite law or ordinance, generally written; νόμιμος = a principle or rule that is founded upon custom or upon the moral sense of every human being. Cf. Soph. Antig., 451: οἱ τοὺς ἐν ἀνθρώποισω ὥρισαν νόμους. οὐδὲ σθένεω τοσοῦτον ψόμην τὰ σὰ κηρύγματα ὡς τὰ ἄγραπτα καὶ ἀσφαλῆ θεῶν νόμιμα. Cf. also Plato Legg., VII., p. 793; Dem. c. Aristocr., § 70. — ἤθεσι: cf. note § 114. — ἀτυχημάτων: misfortunes he imputes to me as crimes.

§ 276. δπως μή παρακρούσομαι: for the mode cf. G M T. 370; H. 885; Cu. § 533, Obs.; C. 624 b. — δεινόν, skilful as a speaker, hence eloquent. So δεινότητα below = eloquence. Esch. had named Dem. κακούργον σοφιστήν · τὸν γύητα και βαλαντιστόμον και διατετμηκότα τὴν πολιτείαν · δεινός δημιουργός λόγων. — ώς ἐάν...ούτως ἔχοντα, as though when, etc.,...then these statements must also be true. For the constr. cf. § 122.

§ 277. την... δεινότητα: another instance of aposiopesis; cf. §§ 3, 22. The thought thus interrupted is resumed w. the words εἰ δ' οὖν... ἐμπειρία τοιαότη. — ἔστω γάρ, nay, be it so. Let it pass that I am an orator; this imputation is, after all, a kind of proof that I am in sympathy w. the

public; ώς γάρ...ἀποδέξησθε, κ. τ. έ. — τὸ πλείστον, for the most part, generally. Some MSS. insert μέρος. — ὡς γάρ...ἀποδέξησθε, for, according as you may receive and feel kindly towards each. For the subj. w. & cf. G M T. 532; H. 914 B; Cu. § 554; C. 641.— εδοξε: why the 20τ.? Cf. G M T. 533; H. 840; Cu. § 494; C. 606. This sentiment, that the audience controls the speaker, not the speaker the audience, is stated negatively in the de F. L., § 340: "Other powers are tolerably independent, but that of speaking is reduced to nothing when you who hear are opposed." The same important truth has been dwelt upon by ail rhetoricians fr. Aristotle to Whately.— παρ' ἐμοι: cf. § 110: παρ' ἐκάστψ τὸ συνείδος ὑπάρχευν μοι. — ούδ' ἰδίς, not even for my personal interest. — τούναντίον, sc. εὐρήσετε ἐξεταζομένην. — τούτων: to be referred back to the collective τις, as in § 99.

§ 278. εἰσεληλυθότας, sc. τὰ δικαστήρια. — ἀξιοῦν αὐτῷ βεβαιοῦν, to require to secure to himself; i. e. by condemning his opponent. — εἰσιέναι, nor ought he to come before you, as a prosecutor. — πράως...ἔχαν, to have them (i. e. these feelings) mildly and moderately disposed. — τὸν πολιτευόμενον...τὸν ῥήτορα: the former is one that takes an active part in public affairs, the latter more distinctively a speaker and advocate in the public assemblies. For the repetition of the art. (τὸν) cf. note § 212. — ἐν οἶς...τῷ δήμῳ, et in quibus populo res est cum adversariis. The full expression in Greek would be ἐν τούτοις ὰ πρὸς, κ. τ. ἐ. Cf. πρὸς δν ῆν ἡμῶν ὁ ἀγών, § 235; Isocr. Panegyr., § 12: ἐμοὶ δ' οὐδὲν πρὸς τοιούτους...ἐστίν.

§ 279. μηδενός δὲ ἀδικήματος...δίκην: here Dem. briefly reiterates the points more fully treated in §§ 12-16. — ήκειν: subj. of ἐστὶ σημεῖον. The art. (τὸ) is used w. this infin. below. — συνεσκευασμένον, having concocted. — ούδενὸς: neuter. — ἐμὲ αὐτὸν, more emphatic than ἐμαυτόν, me myself. — ἐπὶ τόνδ', i. e. Ctesiphon. — καὶ πῶσαν ἔχει κακίαν, involves even the sum of all baseness. Most MSS. omit καὶ, and then νῦν...κακίαν forms a pentameter.

§ 280. λόγων...τιμωρίων: for the same topic cf. § 226. — φωνασκίας: Esch. practice in elocution and his fine voice are derided also in § 308. And in de F. L., § 336, Dem. says: ἐπαρεῖ τὴν φωνὴν καὶ πεφωνασκηκώς ἔσται. All this is by way of retort upon Æsch., who in de F. L., § 157, speaks of Dem. voice as ὀξεῖαν καὶ ἀνώσιον. Yet how much pains Dem. took to cultivate his voice and delivery, Quintilian mentions, Orat. Instit., XI., Chap. III., §§ 53, 130. — βουλόμενος: as indicating the motive. — τίμιον, the thing to be valued. — τόνος (τείνω), the pitch of the voice. Cf. ἐπάρας τὴν φωνὴν, § 291. — ἀν ἡ πατρίς, sc. μισῆ καὶ φιλῆ.

§ 281. ἐπ' εὐνοία, based upon good-will. — ἐπὶ τῆς αὐτῆς, sc. ἀγκύρας, he is not moored by the same anchor as the multitude. A common metaphor. So ἐπὶ δυοῦν ὀρμεῦν = to have separate interests. — οὔκουν, κ. τ. ἐ.: completes

§ 282. et lies... et ropeson: immediately after the battle of Chæronea an embassy went fr. Athens to Philip, to treat for the release of the prisoners of war. At the head of this embassy was Demades (cf. § 285). His associates were Æsch. and Phocion. Cf. Grote, Chap. XC.; Plut. Phoc., 16.—8s refers to Philip.—πάντα χρόνον: taken literally, this is an exaggeration, since Æsch. went on two embassies concerning the peace of Philocrates; he is to be understood, therefore (and doubtless he was so understood by his audience), as meaning all the former time since 346 B. c.—ταύτην την χρείαν, although he refused this service (i. e. of going on an embassy to Philip).— καταράτα: at the opening of each Assembly it was customary for the crier or herald to imprecate curses on the enemies of the state, and more particularly on those who plotted to overthrow the democracy and were bribed to betray their country into the hands of foreign foes. Cf. Schöm. de Comit. Athen., p. 92. Cf. § 130.— οῦτος = τοιοῦτος, wh. is the reading of many MSS.

§ 283. οὐ μεμνησθαι: why not μη? Cf. H. 1024; Cu. § 617, Obs. 1, 2; C. 686 c. — ἐν τῷ πολέμφ: in contrast with μετά την μάχην, § 282. — την αίτίαν ταύτην, this charge, sc. of holding friendly relations with Philip.

§ 284. προσεποιοῦ...ὀνόματα: cf. §§ 51, 52. "The repetitions, the enforcement again and again of the same point, are a distinguishing feature of Demosth., and formed also one of the characteristics of Mr. Fox's great eloquence." Lord. B. — τυμπανιστρίας: the ceremonies described in § 259 were accompanied with the beating of drums and cymbals. — ξένος...φίλος....γνόριμος: the thought is presented in the form of a climax, as each of these terms expresses less than the one next preceding: guest-friend, friend, acquaintance. — εἰλημμένος...γεγονὸς, although you yourself have been thus openly apprehended as a traitor, and although you have become, etc. — ἐπὶ τοῖς συμβῶσι: cf. note § 197. — μᾶλλον, sc. ἢ ἐμέ, as is easily understood fr. the connection. Many MSS. add these words; an addition that, coming after so many long syllables, would mar the rhythm of the sentence.

§ 285. Πολλά...ἡμνημόνησεν: the connection between this sentence and what immediately precedes is so loose, as to lead Dobræus to strike out this and to connect σημεῖον δέ directly w. the last sentence of § 284, making the sense: σημεῖον δὲ τοῦ μὴ ἐμὲ τῶν κακῶν αἰτιον εἶναι. But the connection as it stands, though not very close, seems clear enough: "I was not the author of the evil he charges upon me, but of much good; and here is the proof that the people so regarded me."—χειροτονῶν...ἐροῦντ': the custom of pronouncing eulogies upon those who fell in battle was a later addition to the public funeral rites with wh. they were honored (cf. Thuc., II. 35),

dating probably fr. the close of the Persian wars. Cf. Diod., XI. 33. Specimens of such funeral orations are the famous one of Pericles, given by Thuc., II. 35 - 46; that found in Plato's Menexenus; the extrapos rois Koμυθίων βοηθοίs, attributed to Lysias; and an έπιτάφιος, attributed to Dem. The choice of an orator was made by the people, the Senate having only the right to nominate (προβληθέντα). — Δημάδην: an orator of consummate ability, regarded by some as a match for Dem. himself (cf. Quint., Instit. Orat., II. Chap. 17, §§ 12, 13; Plut. Dem., 8, 10). He was also a man without principle and a notorious partisan of Philip, described by Plut. Phoc., I., as raváγιον της πόλεως. As prisoner of war at the battle of Chæronea he secured the favor of Philip, and became the agent of the peace (dori memoinatora the elotene) that bears his name. Cf. Diod., XVI. 87. — 'Hγήμονα: a member of the Macedonian party and a self-educated orator. Æsch. c. Ctes., § 25, mentions him as the author of a law w. reference to the Theoric fund enacted soon after the battle of Chæronea. Hegemon and Pythocles were put to death together w. Phocion, five years after the death of Alexander the Great. - IIvookdovs: at first a friend of Dem., he became later the hireling of Philip. Cf. de F. L., §§ 225, 314. — Er aparov, etiam luculentius et studiosius Diss.

§ 286. airol, i. e. δ δημος (§ 285). — a...raûr': a common inversion of the order of relat. and antec. clause. — iμολογήσατε, this you acknowledged in the misfortunes of the state; referring to their sympathy and friendship w. Philip, as at the beginning of § 284. — où, accordingly; as the natural inference fr. such conduct. — iv iposvov...abaav, they (the people) had the opinion that those who found in the public disasters security for the free utterance of their sentiments (lit. freedom from fear on account of what they thought, or, as some think, on account of what they purposed) had been their enemies long ago, but at that moment had become such manifestly.

§ 287. εἶτα καὶ προσήκαν, in the next place to be fitting also. — ἐπολαμ-βάνοντες...τοῦτο δ' ἐέρων: an anacoluthon, δέ being used as if a verb st. partic. preceded. So in Xen. Anab., VI. 6. 16: χαλεπόν, εἰ οἰόμενοι ἐν τῷ Ἑλλάδι καὶ ἐπαίνου καὶ τιμῆς τεύξεσθαι, ἀντὶ δὲ τούτων οὐδ' δμοιοι τοῖς ἄλλοις ἐσόμεθα. Inferior MSS. change into ὑπελάμβανον. — ὁμωρόφιον ... ὁμόσπονδον: deriv.? Should not have sat under the same roof or at the same table with. Kenn. Pabst renders by Haus- und Tischgenosse. — ἐκεί: at the court of Philip. — κωμάζεν καὶ παιωνίζειν: Dem. de F. L., § 128, says: οδτος (sc. Αἰσχίνης) εἰς τάπωἰκια τῶν πραγμάτων καὶ τοῦ πολέμου, ἀ Θηβαῖοι καὶ Φίλιππος ἔθυον, εἰστιᾶτο ἐλθών καὶ σπονδῶν μετεῖχε καὶ εὐχῶν, ἀς ἐπὶ τοῖς τῶν συμμάχων τῶν ὑμετέρων τείχεσι καὶ χώρα καὶ ὅπλοις ἀπολωλόσων εδχετο ἐκεῦνος, καὶ συνεστεφανοῦτο καὶ συνεπαιώνιζε Φιλίππω καὶ φιλοτησίας προϋπινεν. Theopompus, as cited by Athenæus, X. 435, states that after

the battle of Chæronea Philip invited the Athenian envoys to dine with him. Cf. note § 282. — τῆ φωνῆ δακρύειν: the idea is that he assumed a pathetic tone. — ὑποκρινομένουs, acting a part. Cf. § 15. The plur. is used so as to include in the allusion Demades, Hegemon, and Pythocles, besides Æsch. ὑμῶν, ὑμῶς below have the same reference.

§ 288. ci...aipeθέντες: an attributive clause, hence the repetition of the article. — ἐπὶ τὰς ταφὰς: an abridged expression = ἐπὶ τὴν τῶν ταφῶν παρασκευήν; so § 312, εἰς τὴν ἐπιτιμίαν = εἰς τὴν τῆς ἐπιτιμίας ἀνάληψω. The relatives of the deceased formed a sort of committee of arrangement for the funeral ceremonies, the closing act of wh. was the περίδειπνον οτ νεκρόδειπνον. Cf. Dict. Antiq. sub Funus. — ἄλλως πως: supply a verb like ἐποίησαν, as w. οῦτως above. — ὡς παρ' οἰκαιστάτω: cf. § 246. — ἄσπερ τάλλ' είωθε, i. e. to make the funeral feast at the house of the nearest relative. Cf. Lucian de Luctu., C. 24. — κοινῆ: as opposed to γένει. The seuse is this: the statesman who labors for the welfare of all the cizens stands more nearly related to all than any other individual citizen; each individual mourns over his own kin, but his grief is for all alike. — ῷ... διέφερεν: διαφέρεν is used here like the Latin interesse w. the dative. — ἃ... διέφορεν: διαφέρεν is used here like the Latin interesse w. the dative. — ἃ... διέφορεν: διαφέρεν is used here like the Latin interesse w. the dative. — ἃ... διέφορεν: διαφέρεν is used here like the Latin interesse w. the dative. — ἃ... διέφορεν: διαφέρεν is used here like the Latin interesse w. the dative. — ἃ... διέφορεν: διαφέρεν is used here like the Latin interesse w. the dative. — ἃ... διέφορεν: διαφέρεν is used here like the Latin interesse w. the dative. — ἃ... διέφορεν: διαφέρεν is used here like the Latin interesse w. the dative. — ἃ... διέφορεν: διαφέρεν is used here like the Latin interesse w. the dative. — ἃ... διέφορεν: διαφέρεν is used here like the Latin interesse w. the dative. — ἃ... διέφορεν: διαφέρεν is used here like the Latin interesse w. the dative. — ἃ... διέφορεν: διαφέρεν is used here like the Latin interesse w. the dative.

§ 289. EIIITPAMMA: the monument erected over the ashes of those who fell at Chæronea is mentioned by Pausanias, I. 29. 13, as situated in the outer Cerameicus, on the road to the Academy. Such monuments bore inscriptions (ἐπιγράμματα) wh. contained, besides the names of those buried, some poetic commemoration of their bravery and patriotism. The inscription before us is of unknown origin, is not found in Σ and several other MSS.. contains many irregularities of diction, and is altogether so unsatisfactory, that almost all critics believe it to be of later composition. — els Show **έθεντο δπλα,** put their arms into the conflict: an unusual expression: θέσθαι οπλα = generally to stack arms, to lay down arms. — άπεσκέδασαν: a poetical exaggeration as regards the result of the battle. So Lycurg. c. Leocr., § 49, says : εί δε δεί παράδοξον μεν είπειν, άληθες δε, νικώντες απέθανον. μαρνάμενοι δ' άρετης και δείματος: so read the MSS. Voemel, in an Excursus, gives at least 15 different interpretations of this distich, of wh. the more important may be stated under these four heads: (1) Many recent Editt. accept Valckenaar's conjecture of λήματος for δείματος, and join both genitives w. mapr. as genit. cause or price: contending with bravery and courage; or, retaining δείματος, understand it w. the Schol. as = φόβου οδ $\epsilon l\chi o\nu \ \dot{\nu} m \dot{\epsilon} \rho \ \tau \hat{\eta} s \ matrices;$ or change the reading to $\dot{a} \rho \epsilon \tau \hat{\eta} \ \delta l\chi a \ \delta \epsilon l\mu a \tau os =$ virtute intrepida; or read άρετης κατά δείματος = virtute contra communem terrorem. (2) Join άρετης και λήματος w. έσάωσαν = they did not preserve their lives as the price of bravery and courage; or read did delymatos = they did not, etc., through a display of bravery. (3) Take doern's και λήματος as an exclamation = O valor and courage! or change to ἀρετῆς & δείγματος = O display of valor! (4) Join dρετη̂s και δείματος w. βραβη̂, the negat. clause ούκ...ψυχάς being parenthetic and requiring the άλλα following. The regular order would be : μαρν. δ' (οὐκ ἐσάωσαν ψυχάς, άλλ') ἀρετῆς καὶ δείματος...βραβη. A similar transposition in the order (called Hyperbaton) is found in Xen. Hell., VII. 3. 7: ὑμεῖς τοὺς περί Αρχίαν και ፕπάτην (οὐ ψηφον ανεμείνατε, αλλά) όπότε πρώτον έδυνασθητε έτιμωρήσασθε. Acc. to this view the sense is: these by their death proved what they were, whether brave men or cowards; brave men, of course, for they all chose Hades as their common arbiter. V. cites Lycurg. c. Leocr., § 49, in support of this interpretation. — σύνεκεν Έλλήνων must be taken closely w. the idea of ἀπέθανον that is contained in οὐκ ἐσάωσαν ψυχάς. — ζυγὸν αὐχένι θέντες: this is properly said of victors who impose the yoke upon the vanquished. renders it by se subjicientes. The idea would be more properly expressed by $\dot{v}\pi\dot{o}$ ($\dot{v}\gamma\dot{o}v$ a $\dot{v}\chi\dot{e}v\alpha$ $\theta\dot{e}v\tau\dot{e}s$. — $\sigma\dot{\omega}\mu\alpha\tau\alpha$ = the bones, for the bodies were burned upon the field of battle. — #86 kolous: referring to what follows. - μηδέν άμαρτειν... έπορεν: this distich has been variously understood. The two main interpretations are given: (1) The transl. acc. to the punctuation here adopted, wh. is that of Bekk., is: to fail in nothing is of the gods, and to succeed in all things in life; but from destiny no escape is al-The sense of the entire passage then is this: these sacrificed their lives for the freedom of their country; in that they lost their lives they met their μοίρα, fr. wh. there is no escape anyway; in that they failed of success they were not at fault, for success (πάντα κατορθοῦν, wh. is the positive side of $\mu\eta\delta\dot{\epsilon}\nu$ $\dot{a}\mu a\rho\tau\dot{\epsilon}\hat{\nu}$) is the gift of the gods. $\theta\dot{\epsilon}\hat{\omega}\nu$ is possess. genit., it belongs to the gods, hence is theirs to bestow. So Æschyl. Septem.. 625 : θεοῦ δὲ δῶρὸν ἐστιν εὐτυχεῖν βροτούς. Notice how well this interpretation harmonizes w. the sentiment : τὸ μὲν γὰρ πέρας, κ. τ. έ., §§ 192, 193. It also agrees, as we shall see, w. the application Dem. makes in § 290. (2) But Z., W., Dind., not to mention many more, punctuate after κατορ- $\theta o \hat{\nu} \nu$, join $\dot{\epsilon} \nu \beta \iota o \tau \hat{\eta}$ w. what follows, and read thus: to fail in nothing and to succeed in all things is the prerogative of the gods; but in mortal life (i. e. to mortals) it is decreed in no wise to escape destiny. Here the condition of the gods and of men is contrasted, and we should expect some such application as this: it must, therefore, occasion no surprise, if we mortals fail in our undertakings. But how different is the application wh. the orator makes below in où $\tau \hat{\omega}$ συμβούλ ω , κ . τ . $\hat{\epsilon}$., we shall presently see. To the many metrical translations already published of this epitaph, all of which follow in the last distich the second interpretation just given, I venture to add the following: -

These for their country rushed into the fray,
And bravely kept the boastful foe at bay;
Spared not their lives, but prizing honor's name,
Chose Hades judge of glory or of shame;
For Hellas' sake, that far removed might be
Forevermore the curse of slavery.
And now guards well their sleep the fatherland,
Since this decree from Zeus shall ever stand:
'T is of the gods when all life's plans succeed,
But no escape from fate to mortals is decreed.

§ 290. So to upser, k. t. é., you hear, also in this very thing (epitaph), that the statement...attributes not to the statesman but to the gods the power of making those who contend successful. How the second interpretation of the last distich, the gods alone are successful, can be made to harmonize w. this application, it is difficult to see. — π ávra κατορθοῦν: most Editt. place a colon after the words, and thus make a harsh asyndeton in οὐ τῷ σ υυβούλ φ , κ. τ. έ. — τρέψειαν: a true optative. Cf. G M T. 721. I.; H. 870; Cu. § 514; C. 638.

§ 292. της πολιτείας, the constitution. — οῦτος, sc. φάσκει. Æsch. professed in his speech great solicitude for the preservation of the ancient laws. — και εί: cf. note § 272. — τετάχθαι, to range himself. — πράγματα, troubles. Dem. purposely uses a mild term; but Æsch., § 57, more strongly says: τῶν δὲ ἀτυχημάτων ἀπάντων Δημοσθένην αἴτιον γεγενημένον. — ἀπὸ: denotes the point of departure; not before but only from the adoption of my policy.

§ 293. πραττομένη: Schaef. remarks that the departure fr. the regular order, $\tau \hat{y}$ πρ. $d\rho \chi \hat{y}$, throws the emphasis upon $d\rho \chi \hat{y}$. Similar are $\tau ds...$ βλασφημίας εἰρημένας, § 126; $\tau \dot{\eta} \nu ... \dot{\rho} \dot{\omega} \mu \eta \nu ... \dot{\nu} \pi d\rho \chi o v \sigma a \nu$, § 98. On the contrary, the regular attributive position of the partic. is found in $\tau \hat{\omega} \nu$ εἰργασμένων.. κακῶν, § 142, where the emphasis falls on εἰργασμένων. — τοῖς ἄλλοις means the rest of the statesmen who may have received public rewards. — εὖ οῖδ' ὅτι: cf. note § 171. — ξβλαπτε: this he did by asserting that any single individual could make any such arrogant claim.

(b) §§ 294-296. ÆSCHINES IS CONSPICUOUS AMONG TRAITORS. 76...

ETUTHA, But why do I rebuke him for this, when, etc. — Φιλιττισμόν: Lord B. compares "Jacobinism." Cf. § 176. The orator has probably in mind the passage fr. Æsch. cited on p. 100. — ἐπ' ἀληθείας: cf. note § 17. — ἀνελόντας ἐκ μέσου, taking out of the midst, i. e. leaving out of view. The partic. is purposely left indefinite, agreeing w. the implied subject of σκοτεῖσθαι. Below he becomes more specific by the use of εδροιτ'. — ὡς ἀληθῶς, really. Cf. ὡς ἐτέρως, § 85. This ὡς is the same as that used w. expressions of comparison and the superlative, but is usually not translated before adverbs.

§ 295. Took brápxovras rollras, cives suæ factionis. Schaef. Cf. note § 174. The historian Polybius, Vol. XVII. 14, criticises the unfairness of Dem. for including in the category of traitors all those public men who did not sympathize w. his policy of resistance to Philip; and he defends the persons here named on the ground that they availed themselves of the aid of Philip only for the benefit of their respective countries, not for their own aggrandizement. Most of these names are mentioned by Harpocration and Athenæus, who quote fr. the lost history of Theopompus, and in Plutarch's Lives of Dem., Alex., Phocion and Timoleon. Cicero has imitated this passage in his oration against Verres.

§ 296. μιαροί, κ. τ. έ.: Kenn. renders these epithets by profligates, parasites, miscreants. — ήκρωτηριασμένοι...προπεπωκότες...μετροῦντες: Longinus praises the cumulative force of these metaphors. ήκρ. = having crippled. Lord B. translates προπ., having toasted away. προπίνεω = to drink to something; e. g. Φιλίππω φιλοτησίας προδπωεν, de F. L., § 128. But fr. the custom of bestowing the drinking-cup as a gift upon the person whose health was pledged (cf. de F. L., § 139; Xen. Cyr., VIII. 3. 35), this word came to signify to give up recklessly. So in Olynth., III., § 22: προπέποται τῆς παραυτίκα χάριτος τὰ τῆς πόλεως πράγματα. — τὸ μηδένα...αὐτῶν = independence. — ήσαν: the plural by the attraction of the predicate nouns. — ἀνατετραφότες: a later form, the correctness of wh. is disputed by some who prefer ἀνατετροφότες.

(c) §§ 297-305. RECAPITULATION OF HIS OWN MERITS AND SERVICES, AS CONTRASTED WITH THE CONDUCT OF THESE TRAITORS. συστάσεως ...κακίας...προδοσίας depend on άναίτιος.— el δεῖ μὴ ληρεῖν, if one ought not to trifle; i. e. if one ought in all earnestness to call things by their right names.— διαφθαρέντων: gen. absol.— ἀρξαμένων ἀπὸ σοῦ, lit. beginning from you, i. e. with you at the head.

§ 298. ἐμὶ: the emphatic position at the head of the sentence should not escape notice. — φιλανθρωπία λόγων, blanda verba. Diss. — ὁμοίως ὑμῖν: Dem. compares his opponents to the tongue of a balance, wh. readily turns to the side of the scale in wh. personal interests are laid as outweighing the interests of the state. — ώτπερ ἀν: cf. ώς ἀν, § 291. Dem. employs the

same figure in his Orat. de Pace, § 12. — καλ...τῶν ἀνθρώπων προστὰς, and standing at the head of the very weightiest interests of the men of my time, or, of weightier interests than any of my contemporaries. τῶν ἀνθρώπων is partit. genit. w. the attributive superlative, though the genit. belongs in idea to the subj. of the verb πεπολίτευμαι. Similar are ἀπάντων ἐνδοξότατα, § 65; ὧν...κράτιστα, § 320. — διὰ ταῦτ': this claim is as just as it is eloquent. The honesty of Dem. stands unquestioned, in spite of the aspersions of his enemies.

§ 299. 8v... Siérupes: for the language of Æsch. see the citation on pp. 125, 126. — μου: for this genit. cf. note § 28. — πόρρω μέντοι, κ. τ. έ., but, of course, I place these far below my political measures. — où \(\lambda \text{loois} \). K. T. &: to bring out the rhetorical emphasis, follow the Greek order in translating. — οὐδ' ἐπὶ τούτοις...φρονῶ, nor of my transactions do I pride myself most upon these. — πόλας...τόπους...λιμένας: in §§ 230, 237, Dem. enumerates these allied states, friendly territories and harbors. - wollows is bracketed by some Editt. as an interpolation, and placed by others just before $\tau \circ \dot{\nu} s \ \dot{\nu} \pi \dot{\epsilon} \rho$. With V. we may take it as belonging to both $l \pi \pi \circ \nu s$ and τούς... ἀμυνομένους (= ξένους), since, in § 237, Dem. speaks of a large accession gained by himself of both cavalry and mercenary troops. - Tours, the Athenians. - τους... άμυνομένους: taken substantively. With the sentiment of this passage may be compared the apothegm of Lycurgus found in Plut. Lycurg., I. 9: οὐκ ἄν είη ἀτείχιστος πόλις ήτις ἀνδράσι και οὐ πλίνθοις ἐστεφάνωται. Wh. cites in illustration the well-known ode of Sir W. Jones, commencing: "What constitutes a state?"

§ 300. πρὸ, in front of, as a defence. — Πειραιώς...τοῦ ἀστεως: these were enclosed by ramparts and fortifications of stone and wood, as contrasted w. τὴν χώραν, wh. was not protected in this way. ἀστεως is the rarer Attic for ἄστεος. — τοῖς λογισμοῖς, in tactics; dat. of respect. Notice the emphasis of ἐγὼ as contrasted w. Φιλίππου. — τῆ τύχη: and yet, acc. to Diod., XVI. 88, the Athenians, after the battle of Chæronea, condemned Lysicles, their own general, to death, on the accusation of Lycurgus.

§ 301. οὐκ...προβαλέσθαι: the orator, having spoken of the general aim of his measures, now proceeds to particulars. The topics here presented have been treated before in §§ 230, 240, 241. — ἐκ θαλάττης: cf. note § 230. — τοὺς ὁμόρους, sc. Megara, Corinth, Achaia. — τὴν σιτοπομπίαν: cf. note § 87. For a similar anticipation in the construction cf. Dem. c. Conon, § 17: τὰς ἀναγκαίας προφάσεις ὅπως μὴ μείζους γίγνωνται προείδοντο. — παρὰ πῶσαν ψιλίαν, sc. χώραν, along a territory throughout friendly.

§ 302. τὰ μὰν...τὰ δ', some...others. — ὑπαρχόντων, and to preserve some of those belonging to our side; cf. note on ὑπάρχοντας, § 295. — τοιαῦτα, such things, i. e. as would preserve these allies. — Προκόννησον: this island

was in alliance w. Athens in 362, when it applied to the Athenians for aid against Cyzicus. — Χερρόνησον: cf. § 80. — Τένεδον: this island was important as commanding the entrance to the Hellespont. — τὰ δ': obj. of πρᾶξαι and subj. of ὑπάρξει; in apposition w. it are the names following. — Βυζάντιον: cf. § 87. — "Αβυδον: Abydos was, acc. to Dem. c. Aristocr., § 158, in constant enmity w. Athens. — Εύβοιαν: the genuineness of this word has been suspected, because Eubœa has just before been mentioned as a part of the Attic fortifications. Here, however, Dem. is speaking of alliance. Cf. § 79; A. Schaef., II. 396 ff., 457 ff. — ὧν δ' ἐνέλειπε = ἀ οὐχ ὑπῆρχε. Diss. The verb is impersonal.

§ 303. και...και, both...and. "The και emphasizes the connection of plan and execution, for both of which the orator claims equal approval." Holmes. — παρεθέντα: Dem. disclaims any crime of negligence, of ignorance, of treachery. — ἐλυμαίνετο...ἀνέτρεψαν: the injury is represented as repeated or continued, the final act of destruction as momentary. The plural in ἀνέτρεψαν represents the various agencies named as operating individually, as well as collectively..

§ 304. μόνον, only. — Θετταλία... Αρκαδία: for the attitude of these states towards Athens cf. notes §§ 63, 64. — ἐκέχρητ' ἄν, would have experienced. Σ and L. read ἐκέχρην' ἄν, wh. V. and W. follow, changing οὐδείε to οὐδένει to correspond.

§ 305. Av övres: the av gives a contingent force to the whole sentence, but is to be joined directly w. \$\tilde{\pi}\conv. - \tau\tilde{\pi}\conv is added to these pronouns to give them a more definite reference: so many and such blessings as these just mentioned. The boast that Dem. here makes was really well founded, and seems to be justified by the following sentiment, wh. is said to have been inscribed upon the pedestal of a statue erected to his memory at Athens:—

Είπερ ίσην ρώμην γνώμη, Δημόσθενες, είχες, Οὔποτ' ἀν Ἑλλήνων ἢρξεν "Αρης Μακεδών.

— πολλφ...ἐλάττοσι χρῶμαι, that I make use of statements falling far short of the facts. — λέγε...καὶ ἀνάγνωθι: a similar coupling of these words is found in § 28, where see note. — ταυτὶ: the reference is uncertain, owing to the confused condition of the text. The Editt. of Z. reject the addition τὸν ἀριθμὸν τῶν βοηθειῶν κατὰ ἐμὰ ψηφίσματα, wh. is found in most of the MSS., and understand ταυτὶ to refer to certain ψηφίσματα. Σ has for the title of the omitted document or documents: ΑΡΙΘΜΟΟ ΒΟΗΘΕΙΩΝ ΚΑΤΑ ΤΑ ΕΜΑ ΨΗΦΙΟΜΑΤΑ; but all the other MSS. (quod sciam) have ΑΡΙΘΜΟΣ ΒΟΗΘΕΙΩΝ. From the connection we infer that Dem. calls for the reading of such documents as would show how much Athens had done to assist other states in their efforts to retain their freedom against the machinations of Philip.

(d) §§ 306-313. Dem. Places the cowardly and unpatriotic Conduct of Asch. in Contrast with his own. Set: some critics conjecture έδει in exact response to the question put in § 301: Τί χρῆν... τοιεῖν. — ὧν κατορθουμένων, κ. τ. ἐ, in the event of the success of which, we should beyond a doubt have been pre-eminently great, and justly so, too. For the genit. absol. used in place of condit. clause cf. note § 30. — μεγίστοις agrees w. the implied indirect obj. (ἡμῶν) of ὑπῆρχεν. With ὑπῆρχεν and προσῆν many MSS. have ἀν, wh., however, is not essential in such expressions; cf. note on ἐξήρκει, § 196. With τὸ δικαίως supply μεγίστους είναι as subj. of προσῆν. — ὧς ἐτέρως: a euphemism for adversely. Cf. §§ 85, 212. — συμβάντων: genit. absol., denoting concession. — περίεστι: whatever we may have lost, there is saved and left over to us from our loss reputation and honor.

§ 307. οὐ μὰ Δί' οὐκ: thus should the patriotic citizen act, and not, by Zeus, no, not, etc. — τὸν... ὑποστάντα is obj. of βασκαίνεω, and has depending on it λέγεω, γράφεω, μένεω. ὑποστῆναι = to put one's shoulders under the burden in contrast w. ἀποστῆναι above. — μέναν ἐπὶ τούτων, lit. to remain (resting) upon these; i. e. to abide by these. Cf. note § 17. — ὕπουλον, insidious. What is the metaphor? — οὐδέ γ', and certainly not. The emphasis of γέ falls upon ἡσυχίαν as that of wh. he is to speak further. — δ, a thing which.

§ 308. ἀπλῶς, openly, honestly; as opposed to ὅπουλον above. — μεστοι τοῦ...λέγοντος, sated of the man who speaks incessantly. It seems that this was possible even in an Athenian Assembly! Dem. refers here to himself, as in those times he must have been unusually active in the debates. — δύσκολον, harassing; euphemistic, like ἐτέρως, § 306. — πολλά δὲ τάνθρώπινα, and many are the casualties of human life. Kenn. — ἄσπερ πνεῦμ, suddenly, like a gale after a calm, he comes out from his silence as a speaker. Tyler's edition remarks justly that ἡσυχίας must be taken in close connection w. πνεῦμα, the ἐκ being transitional, as in τυφλὸς ἐκ δεδορκότος, Soph. O. T., 454. ἐφάνη is the gnomic aor., the tense expressing the suddenness of the appearance. — πεφωνασκηκὸς, with well-trained voice. — συνείρει, he strings these together clearly and without taking breath. Cf. notes § 280. — τῷ τυχόντι: to some one or other of his fellow-citizens.

§ 309. ἐμπορίου κατασκευήν, arrangements for commerce; by obtaining foreign markets and entrepôts for Athens. — ἀποδειχθείσιν, undisguised.

§ 310. τούτων...ἐξέτασις: the sense is, all this served as the test for patriotic conduct. — τοῖς ἄνω χρόνοις means the earlier times of the Republic, in contrast w. ὁ παρελθών χρώνος, the period just past. — ἀποδείξεις, opportunities to prove one's self. — ἐν οῖς, i. e. ἐν ἀνδράσι καλοῖς κάγαθοῖς, from the collective sense of ἀνδρὶ before. — φανήσει γεγονώς, you will manifestly

have been. By the use of the future the speaker places himself in advance of his own time, and expresses the verdict that posterity will pronounce upon the character of Æsch. — brotrorovv, lit. the any-eth whatever. The part. odv corresponds to the Latin -cunque. — eri y ols, k. r. &, certainly not then connected with what advanced the interests of our country.

§ 311. olrelen: all the departments of public service are named here: domestic, Grecian, foreign. — ἐπηνάρθωται, has been improved. The addition of διὰ σέ in the Z. edition is wanting in the best MSS., weakens the sentence, and is superfluous in connection w. ἐπέστης and σοῦ πράξαντος. — τολαι has a sarcastic force: what sort of? As predicate in all these questions we readily supply γεγόνασι σοῦ πράξαντος fr. the first sentence. A similar passage is found in Dinarch. c. Dem., § 96. On its rhetorical power Dissen remarks: "Est autem magna et insignis vis in hac singularum rerum enumeratione et totics repetita interrogatione." — τίς...βοήθεια χρημάτων, what financial help of a political and public nature have you ever given either to the wealthy or to the poor? "The poor were benefited by the alterations wh. Dem. effected in the regulations for the trierarchy; the rich by improvements in the administration of the revenues." Wh.

§ 312. 3 ταν = ω λώστε; ταν is probably an old dialectic vocative of $\tau \dot{\nu}$ or $\tau \dot{\nu} \nu \eta = \sigma \dot{\nu}$ with ν , the old ending, originally μ of the first person, added. Cf. έγών. Dem. puts the following rejoinder in the mouth of his opponent: well, but if I performed nothing of all this, yet I manifested the right spirit, did I not? — 'Αριστόνικος: the same one mentioned in § 83. — els the étitular = els the $\tau \hat{\eta} \hat{r}$ étitulas arakhylin. Cf. note § 288. It appears that Aristonicus had fallen through insolvency into driula, that to enable him to regain his lost rights of citizenship his friends made a collection for him, but that he expended for the benefit of the state the money thus contributed. — τῶν Φίλωνος...χρημάτων, the property of Philo, your brother-in-law. - πλειόνων, sc. έντων: some MSS. and many Editt. read πέντε ταλάντων; then χρημάτων is taken as a partit. genit. (more than five talents of the property, etc.), and it is to be inferred that Philo left an estate of extraordinary value. — *pavov Supeav, a present made by a joint contribution. — τῶν ἡγεμόνων : cf. § 103. — ἐφ' οίς ἐλυuhve, for the damage you did to the law of the Trierarchy. Just in what way and when Æsch., as advocate of the wealthiest class, crippled this law, we have no data fr. wh. to determine.

§ 313. λίγον ἐκ λόγου, by speaking of one thing after another.— ἐκκρούσω, lit. beat or drive myself out of the present (opportunity). This he says with respect to the shortness of the time still left him for the remainder of his speech. — τούτοις οἰς: masc., meaning the Maccdonians. — νεανίας, vigorous. "Youth as the type of (1) vigor or (2) violence appears in the uses of νεανίας and all its derivations, as the Lexica abundantly testify." ΤΥLER.

- λαμπρός, brilliant. When did you condescend to shine? The epithet may, however, be more directly applied to his voice, as below in λαμπροφωνότατος. ἡνίκ' ἀν...δέη, sc. πράττειν: many MSS. read εἰπεῖν either after ἀν or after τούτων. Θεοκρίνης, acc. to Harpocr., was a συκοφάντης. Diss. explains the allusion thus: like this notorious informer and slanderer, Æsch. pretends to commiserate the fate of those who fell victims to his own intrigues; as e. g. when he deplores the fate of Thebes and of Phocis.
- (e) §§ 314-320. Dem. compares himself and Æsch. With the public Men of the present and of former Times. μέμνησαι: in addition to the citations fr. Æsch. given below, see also those given in connection w. § 208. τὴν...εὐνοιαν ὑπάρχουσαν: for the position of the partic. cf. note § 293. προλαβόντα, taking advantage of, turning to his own account.
- § 315. υπεστί, there is a certain lurking (ύπδ). τοὺς τεθνεώτας: the sentiment "Nil mortuis nisi bonum" finds abundant illustration in all literature. So Thuc., II. 45: τὸν γὰρ οὐκ ὅντα ἄπας εἴωθεν ἐπαινεῖν. φθόνος γὰρ τοῖς ζῶσι πρὸς τὸ ἀντίπαλον, τὸ δὲ μἢ ἐμποδών ἀνανταγωνίστω εὐνοία τετίμηται. κρίνωμαι: what use of the mood? Cf. G M T. 287; H. 866, 3; Cu. § 511; C. 647.
- § 316. où uèv... illus, nay, then, one might not say just how great; sc. these good services of former times were. τ ds $\dot{\epsilon}\pi$ l... $\dot{\epsilon}\gamma\epsilon\nu$, to subject those that are conferred upon the present generation to thanklessness and contempt. $\dot{\epsilon}\gamma\epsilon\nu$ implies that he would thus bring these good deeds out of their true, into a false light. For the prep. $\dot{\epsilon}\pi\dot{\epsilon}$ Schaef, conjectures $\pi\epsilon\rho\dot{\epsilon}$, but others defend the use of $\dot{\epsilon}\pi\dot{\epsilon}$ in the sense of intended for, coming to. (Cf. Funkhaenel in Fleckeisen Ann. Phil., 1858, p. 320.) $\tau \dot{\epsilon}\dot{\epsilon}\tau\nu$ is understood by some to refer to the Athenians (= $\pi a\rho \dot{\epsilon} \tau o \dot{\epsilon}\tau\nu$, as it is written in all but two MSS.); by others as neuter referring to the collective $\tau\iota$, and objective genitive, thus: the honorable recognition and kindly feeling manifested for this.
- § 317. ἄρα: slightly ironical, as if what he is about to say was already clearly enough understood. ταὐτά βουλομένη, aiming at the same objects. ταῖς, sc. πολιτεία καὶ προαιρέσει. κατ' ἐκείνους: cf. § 17. Some MSS. add τοὺς χρόνους. οἱ διασύροντες...δὲ...ἐπήνουν: for this irregularity of construction cf. note on ὑπολαμβάνοντες...τοῦτο δ' ἐώρων, § 287. This anacoluthon doubtless caused the reading oἱ διέσυρον μὲν found in many MSS. and adopted by Dind., Bekk., and others. The antithesis in the idea is brought out more forcibly by the inversion of the order of subj. and obj.
- § 318. ἀδελφὸς: Æsch. had two brothers, Philochares, who was distinguished for military service (Æsch. de F. L., § 149), and Aphobetus (Dem.

de F. L., § 237), who was a somewhat prominent politician. Diss. thinks the orator refers here to the former, but W. thinks to the latter.— "να... «Κπω, i. e. than χρηστέ. In the same vein of sarcasm he calls the entire Macedonian party in § 89 οι χρηστοί.— τοὺς καθ' αὐτόν, those of his own age. The reflexive refers back to the object τὸν ζῶντα.

§ 319. ὁ Φιλάμμων...ἀνηγορεύετο: see Introduction, p. xv, for the singular anticipation of this point by Æsch. in the extract given below. Philammon, acc. to Harpocration, was a famous Athenian boxer and athlete, who was evidently well known to the orator's audience. — Γλαύκου: Glaucus flourished about 670 B. C., and is said to have gained the prize for boxing twice in the Pythian, eight times in the Nemean, and as often in the Isthmian games. Cf. Pausan., VI. 10. 3. — ἀσθενέστερος ἡν...ἀπήει... ἄριστα ἐμάχετο...ἐστεφανοῦτο: the thought by being presented in this two-fold way, first negatively and then positively, is made very clear and emphatic. — σύδένα, I shrink from no one; i. e. from a comparison with no one. So κίνδυνον ἐκστῆναι = to shrink from danger. Cf. Dem. Lept., § 10. But ἐξίσταμαι οὐδενί, wh. is the reading of many editt., = I yield to no one. Cf. Soph. Philoct., 1042: νῦν δὲ σοί γ' ἐκῶν ἐκστήσομαι. — ὧν: partit. genitive. Cf. note § 298.

§ 320. ἐφαμίλλου: deriv.? When loyalty to the fatherland lay open for competition in common to all. — κράτιστα = έριστα here; some MSS. read βέλτιστα. — καλ...καλ...καλ...καλ. and...not only, but also...and. — τούτοις, i. e. the Athenians. — α....άφελε: cf. note § 288. — ἔτερον, another, i. e. a foreigner, meaning Philip. So in § 323 ἐτέρων refers to the Macedonians, and ἔτερος to Alexander. — ἔξέτασις, sc. ἢν: here ἐξέτασις does not mean trial, test, as in § 310, but rather an inquiry for, demand for; as if the Macedonian party at Athens were mustering into their ranks the best men they could find for leaders. — ἐν τάξει...μέγας, all of you were in rank grand people, with splendid equipages. Kenn. "In a rocky country with a poor soil like Attica, horse-keeping was a sign of wealth. In fact it was so expensive in Athens, that in the time of Aristophanes it was a ready road to ruin for moderate incomes." Wh. Hence W. thinks that in the use of lπποτρόφος there lies an allusion to Æsch. expensive style of living at that time.

(f) §§ 321-323. The Conduct of each Orator as a patriotic Citizen finally contrasted. τον φύσει μέτριον: Lord B. renders by the citizen of ordinary worth. μέτριον seems to be used here, as in § 10, to avoid giving offence, and = respectable fair. φύσει seems to be used in the sense of naturally, i. e. what is in the capacity of human nature, as opposed to the superhuman and the supernatural. So also Professor Tyler interprets it. The phrase then means the reasonably good citizen, φύσει limiting

μέτριον. "This seems to accord better with the signification of the words and the demands of the context, than the well-disposed citizen, wh. is the reading of Kenn. and Wh., but which is too nearly identical w. εδνοια, one of the things that the citizen must possess." Tyler. — ἀνεπιφθονώτατον, least invidious. — ἐν...ταις ἐξουσίαις, when in authority. So Aristot. Ethic., II. 3. 3: οἱ ἐν ταῖς ἐξουσίαις = those who are in supreme authority. — τὴν... προαίρεσιν διαφυλάττειν, to maintain for the state her pursuit of what is magnanimous and what promotes her precedence. — τὴν εὔνοιαν, the spirit of loyalty, sc. διαφυλάττειν. — τούτου = τοῦ εὐνοεῦν. A man has it in his own control whether he will be patriotic or not; but whether he can increase the power of his country, this often lies beyond his control. — ταύτην = τὴν εὔνοιαν.

§ 322. Εξαιτούμενος: cf. note on εξητούμην, § 41. — 'Αμφικτυονικάς δί**kas**: the insertion of ϵls in Σ before these words gives the unusual constr. of έπάγειν τινά εls δίκην. The precise nature of these Amphictyonic suits is not clear. From the statement of Pausanias, VII. 10. 10, it appears that to the Amphictyonic council was given jurisdiction over any cases of active opposition against Philip, in violation of the articles of agreement made at the Congress of Corinth. A. Schaef., III. 198, understands Dem. to refer to attempts that were made to bring him to trial before this council on a charge of active co-operation in the Spartan revolt, 330 B. C. Dissen thinks Dem. refers to the time when Philip was Amphictyonic general and he (Dem.) was charged with being his open antagonist. Jacobs understands the allusion to be to the same time that Alexander demanded the surrender of Dem. just referred to by έξαιτούμενος. — ούκ ἐπαγγελλομένων, not when they made overtures; alluding to attempts to gain him over by bribes. texts have οὐκ ἀπειλούντων before οὐκ ἐπ., but this, besides being omitted fr. Σ, violates the exact correspondence of these clauses. — προσβαλλόντων. not when they set these accursed wretches like wild beasts upon me. — δρθήν... Sixalay are in the predicate position and must be rendered accordingly. θεραπεύειν is in explanation of όδον, and accus. in apposition with it.

§ 323. οὐκ ἐπὶ μἐν...τῶν δὲ: the force of the negative extends over both parts of the sentence. Cf. οὐ...μὲν δύναται...ἐμὲ δέ, § 13.— γεγηθῶς...περιέρχομαι...προτείνων: what a graphic picture of a man who goes about exulting and congratulating partisans over some piece of good news just received; and how vividly the terms πεφρικῶς, στένων, κύπτων represent an opposite state of mind!— ἐκείσε, thither, i. e. to Macedon.— ἔξω δὲ βλέπουσι, and look abroad, with longing hopes of personal preferment at the hands of foreigners.— ἐν οἶς...ἔτερος: notice the double antithesis in this brief sentence.

§ 324. Peroration. & πάντες θεοί: the oration closes, as it began, w.

an invocation to the gods. — εξώλας και προώλας: εξ gives the idea of utterly, $\pi \rho \delta$ of speedily, i. e. before they have accomplished our ruin. expression is a standing form of imprecation. So de F. L., § 172: εξώλης άπολοίμην και προώλης, and elsewhere. By no means, O ye gods, one and all, by no means sanction this conduct; but above all implant within these men a better mind and purpose! But if they are indeed incorrigible, cause utter and swift destruction by land and sea to come upon them, and them alone; and grant to the rest of us a most speedy deliverance from our impending terrors, and an unshaken security! The impressive and simple beauty of this peroration has won the admiration of all critics. music of the closing passage," says Lord B., "is almost as fine as the sense is impressive and grand, and the manner dignified and calm." In marked contrast with most of this criticism is the peroration of Æsch., which alone by itself justifies the famous comparison of Æsch. style with that of Dem. given by Quintilian: "Plenior Æschines, et magis fusus, et grandiori similis, quominus strictus est; carnis tamen plus habet, minus lacertorum."

APPENDIX.

ABSTRACT OF THE ORATION OF ÆSCHINES.

Exordium. (§§ 1-8.) Æschines complains of the frequent disregard of the ancient regulations concerning the conduct of affairs in the popular Assembly and in the courts, and warns the jurors to maintain well the institution of the $\gamma\rho\alpha\dot{\phi}\dot{\eta}$ $\pi\alpha\rho\alpha\dot{\nu}\dot{\phi}$ $\mu\omega\nu$ as the safeguard of popular government, and to remember in this trial that the liberties of all the citizens are committed to their care.

- I. Ctesiphon has violated the law in proposing to crown Demosthenes while he was still accountable for his offices as Commissioner of Walls and Treasurer of the Theoric Fund. (§§ 9-31.)
- §§ 9-12. The law of accountability provides that no public officer shall be honored with crowns or declarations of praise until he shall have passed the legal examination at the expiration of his term of office. This law was aimed at those who, previous to this examination, managed to have preliminary votes of praise or public honors proclaimed for them. It was sometimes evaded by a proposal made prior to the examination, to crown a public official "when his accounts shall have been approved." But Ctesiphon manifests his utter contempt of law in that he proposes to crown Demosthenes without adding any such proviso.
- §§ 13-16. But there is another evasion of the law to which the defence will have recourse. The offices to which Demosthenes was appointed, they will claim, are simply commissions

or agencies, not magistracies; and the law applies only to magistracies properly so called. But the law declares that all offices whatsoever shall be accounted magistracies; hence this claim is a wretched piece of sophistry.

§§ 17-24. The argument upon which Demosthenes relies as unanswerable is, that he made donations of his own means to the public, and that he cannot be held to an account, unless one is to be made responsible for his benefactions. But the law exempts from giving account no one who has the smallest part in the affairs of the state. This is shown in the case of different officials. The law also forbids the man who has not passed the accounts to dedicate any part of his effects to religious purposes, or in any way to alienate his property. If Demosthenes's claim of having made a donation to the state in the expenditure of money upon the fortifications is valid, why did he not give the customary opportunity of scrutinizing his accounts? It is proved that Demosthenes was actually in office at the time that this decree was proposed.

§§ 25-27. While the laws expressly forbid the crowning of one in any office, even of the smallest consequence, before his accounts have been approved, Ctesiphon presumes to confer this honor on Demosthenes when, by virtue of his offices, he was responsible for every kind of public magistracy.

§§ 28-31. By defining the various kinds of magistracies, it is shown that those officials also who are appointed by the tribes come within the intent of the law. Demosthenes was appointed by his tribe; and therefore this case is clearly a violation of the law.

II. CTESIPHON HAS VIOLATED THE LAW IN ORDERING THE CROWN TO BE PROCLAIMED IN THE THEATRE AT THE GREAT DIONYSIA. (§§ 32-48.)

§§ 32-40. The law of proclamation provides that a crown granted by the people shall be proclaimed in the Pnyx at the

meeting of the Ecclesia, never in any other place. But the defence will quote the so-called Dionysiac law, which permits the proclamation of such a crown in the theatre when the new tragedies are exhibited, provided the people so determine by vote. On this law, the defence will plead, Ctesiphon has founded his decree. But this is directly contradictory to the former law; and with our regulations for inspecting laws, two that are contradictory cannot coexist.

§§ 41-45. The purpose of this Dionysiac law was to do away with the abuse of proclaiming in the theatre crowns that were conferred by a tribe or by a deme, and also of announcing the manumission of slaves. But this law provides that crowns conferred upon Athenian citizens by foreign states may be proclaimed in the theatre, after first obtaining the consent of the Athenian Assembly. The Dionysiac law, therefore, has nothing to do with the law of proclamation in the case of crowns conferred by the Athenian people.

§§ 46-48. That this interpretation of the Dionysiac law is correct, is confirmed by the distinction made between the crown proclaimed in the theatre and that proclaimed in the Assembly, since the former must be dedicated to Athena, while the latter may be retained by the possessor as a memorial for his family.

III. CTESIPHON HAS VIOLATED THE LAW IN PROPOSING TO CROWN DEMOSTHENES ON THE GROUND THAT HE AIMS CONSTANTLY IN ALL HIS WORDS AND DEEDS AT THE BEST INTERESTS OF THE STATE, BECAUSE THIS GROUND IS FALSE, AND IT IS CONTRARY TO THE LAWS TO INSERT FALSE STATEMENTS IN THE PUBLIC DECREES. EXAMINATION OF THE CHARACTER AND CAREER OF DEMOSTHENES. (§§ 49 – 176.)

A. §§ 51-53. Insinuations against the personal character of Demostheres.

B. §§ 54-176. The public career of Demosthenes examined and condemned.

- (a.) First period of Demosthenes's career, from the war about Amphipolis, 358 b.c., to the peace of Philocrates, 346 b.c. (§§ 58-78.)
- §§ 58-61. Demosthenes is responsible for the peace of Philocrates. By precipitating the negotiations connected with this peace, without waiting for the return of our deputies, he prevented the allies of Athens from being parties to the peace, and betrayed Cersobleptes, king of Thrace, the friend and ally of this state, into the hands of Philip.
- §§ 62-74. A more particular description of the manner and means by which these results were secured, through the cooperation of Demosthenes with Philocrates.
- §§ 75-78. The conduct of Demosthenes is disgraceful in flattering the envoys of Philip; is shameless in pretending that the death of Philip was foretold him by a divine vision; is heartless in so speedily forgetting his grief for the loss of a child.
- (b.) Examination of the second period of the career of Demosthenes, from the beginning of the peace of Philocrates, 346 B. c., until its end, 340 B. c. (§§ 79-105.)
- §§ 79-83. The disastrous results of the peace of Philocrates are chargeable to Demosthenes, since he and Philocrates were the first movers and supporters of the peace. In order to free himself from this charge, he inveighs against his colleagues in the embassy and against Philip, thus procuring the condemnation of Philocrates, and gaining for himself the reputation of being a patriot.

Demosthenes is disposed to cavil about small points.

§§ 84-105. Examination of the boast of Demosthenes, that in gaining the Eubœans and Thebans as allies he surrounded the city as with walls of adamant. First, as to the alliance with the Eubœans. The generous conduct of Athens in freeing Eubœa from the occupation of the Thebans was basely requited by the inhabitants of Chalcis in attempting to destroy the Athenian

forces that came to assist Plutarch, the tyrant of Eretria. This attempt was headed by Callias (whose praises Demosthenes is bribed to sing), and was a failure. Callias, with whom we became reconciled again, afterwards contrives (by lavishing gold on Demosthenes) to obtain an alliance for Chalcis with Athens, by which Athens was obliged to take up arms on every occasion in defence of the Chalcidians. Callias and Demosthenes contrive to defraud the state of the contributions from Oreus and from Eretria, amounting to ten talents. This fraud was perpetrated under pretence that great preparations were in progress for a general attack of all the Peloponnesian states upon Philip, and that these Eubœan cities should use the tribute ordinarily paid to Athens to equip themselves for participation in this attack. Bribes influenced Demosthenes to aid these schemes of Callias.

(c.) Third period of the career of Demosthenes examined, from the close of the peace, 340 b. c., to the battle of Chæronea, 338 b.c. (§§ 106-158.)

§§ 106-136. The offence of Demosthenes against the sauctuary of Delphi in the affair of the Locrians of Amphissa. (1.) The account of the destruction of the port of Cirrha and of the consecration of the Cirrhæan plain. (2.) The Locrians of Amphissa restore the harbor and cultivate this district, in violation of the mandate of the god. Demosthenes is bribed by the Amphissians to defend their impiety before the Amphictyonic Council. (3.) In this Council the Amphissians charge Athens with sacrilege in depositing certain shields in a new temple at Delphi before it was finished. Æschines, as the Athenian deputy, defends the city, and in turn charges the Amphissians with sacrilege. (4.) The Amphistyonic Council resolves on the spot to punish the Amphissians. A conflict between them ensues, in which the latter come off victorious. A resolution is passed by the Council calling a special session to provide means for pun-

ishing them. (5.) Demosthenes contrived to have a decree passed by which the Athenian deputies were forbidden to meet with the Amphictyons at this extraordinary session. (6.) In this session it was resolved to undertake a war against the Amphissians. A fine was imposed upon them; but since it was not paid, a second expedition was made, when Philip was on his return from the Scythian campaign. Of the leadership in this holy war Athens was deprived by the corruption of Demosthenes. (7.) Demosthenes has involved the state in numerous calamities. Since he first assumed the administration of affairs, Thebes has been destroyed, the Lacedæmonians brought under the subjection of Alexander, and Athens, once the common refuge of the Greeks, forced to contend for her existence.

§§ 137-158. The alliance with Thebes considered. (1.) It was not Demosthenes, but the common danger from the proximity of Philip, that united Athens and Thebes. (2.) In the negotiations for this alliance Demosthenes committed three capital offences against the state: First, he made Athens assist in placing all Bœotia in the power of Thebes, caused Athens to bear two thirds of the expenses of the war conjointly waged, gave the command of the land force entirely to Thebes, and divided the control of the fleet. His second offence consists in taking away the proper authority of our Assembly and Senate, by giving the magistrates of Bœotia a share in all councils. His third and most heinous offence is that, by opposing the Theban magistrates in their desire to conclude a peace with Philip, to which the latter was also himself inclined, he is responsible for the disastrous results of the battle of In crowning Demosthenes you crown the author Chæronea. of this slaughter, you perpetuate your own disgrace, and you recall to mind the misfortunes and sufferings of the wretched Thebans.

(d.) Fourth period of the career of Demosthenes exam-

INED, FROM CHÆRONEA, 338 B. C., DOWN TO THE PRESENT MOMENT, 330 B. C. (§§ 159-176.)

§§ 159-167. After the battle Demosthenes fled from the city, under pretence of collecting taxes. Upon his return he was full of fear. While he was not allowed by you to append his own name to any decree, he procured through others the passage of decrees honoring the murderer of Philip. He ridiculed Alexander, when at a distance; but when sent on an embassy to him, while he was investing Thebes, afraid to proceed farther than Mount Cithæron, he ran back to Athens. And finally he sold himself to Alexander, as is shown from his neglect to improve three occasions for opposing him.

§§ 168-176. Demosthenes is shown to be neither a friend of free government nor a patriot, when the proper tests are applied to his life and character.

IV. Considerations drawn from precedents with reference to the crowning and to the mode of conducting this trial. (§§ 177-214.)

§§ 177-190. In the most illustrious period of the republic, when the citizens displayed the greatest merit, public honors were sparingly bestowed. To confer honors frequently is to make them cheap.

§§ 191-214. In former times there was much greater reverence paid the laws, and much greater severity in trying indictments for illegal decrees. Precedents were not cited by way of justifying violations of law. Even friends brought prosecutions against friends, in every case in which the state was injured. The question how far a citizen may honestly and regularly plead for an offender is considered.

A law should be passed forbidding the employment of advocates in suits for illegality, as the merits of such suits are not vague. The jurors are cautioned against any attempt on the part of Ctesiphon to evade the real issue. Æschines reviews the order

he has pursued in his speech, and charges the jurors to oblige Demosthenes to follow the same method in his defence, and to hold him rigidly to the points in question. Demosthenes will wail, revile, and swear, and all for the sake of a crown and proclamation. Ctesiphon and Demosthenes, while pretending to have no concern for themselves, express grave apprehensions for each other, and ought therefore not to be acquitted by their common judges.

V. Anticipations of certain charges about to be made by his opponent. (§§ 215-229.)

Demosthenes will charge me with criminal silence, and with bringing a prosecution against his whole administration at this late day, after having neglected to impeach him at the time of his misdeeds. My silence has been owing to my life of abstinence, while, on the contrary, his speaking has been prompted by a desire for money to expend upon his extravagant indulgences. Besides, to speak occasionally is a proof that a man engages in public life as necessity requires; but to harangue from day to day shows that he makes debating a trade. As to the second charge, he cannot have forgotten how publicly I convicted him of impious conduct with respect to the Amphissians, and of corrupt practices in the affairs of Eubœa; and we can never forget how, as was shown by me at the time, he defrauded the city of sixtyfive ships, when the armament of three hundred had been intrusted to him. His comparing me with the Sirens would come with better grace from a man whose only instrument is not his tongue.

VI. Recapitulation of the main points of the argument. (§§ 230-259.)

(1.) §§ 230-235. The illegality of the decree, the character of Demosthenes, the reputation of the judges for consistency and honesty, and the safety of the republic, demand the conviction of the defendant.

- (2.) §§ 236-240. Neither the clause that he surrounded the city with excellent fortifications, nor the general statement of his merits as a statesman, furnishes good reason for crowning him. For in building the fortifications he did the city no genuine service, since it was he who made them necessary. And the general statement is untrue; of which fact new proof is furnished by his diverting the seventy talents sent by Persia from the public service into his own coffers.
- (3.) §§ 241-254. Demosthenes should not be suffered to speak his own praises. To crown him would be to disgrace the brave men of old who were crowned for their valor, and the memory of those who fell in battle; and would corrupt the youth by setting a pernicious example before them. Men who are so ready to lay claim to loyalty and patriotism must be required to produce evidence of their merit. The republic is endangered by the pretensions of these men, which serve them as a cloak for their schemes.
- (4.) §§ 255-259. The judges are exhorted to confer their honors with a scrupulous delicacy, and not to be influenced by the arrogant pretensions of Demosthenes. Solon, Aristides, Themistocles, and the heroes of Marathon and Platæa, are appealed to as arrayed against the villany of Demosthenes and of his associates.

VII. Peroration. (§ 260.)

If I have not spoken as I wished, I have spoken as I could. Do ye decide what is just and beneficial to the state, not only from what has been said, but also from what has been left unsaid.

Siraros) (Siraros)

Gengus is Lecrated





